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# The Living Church

VOL. XLVI.

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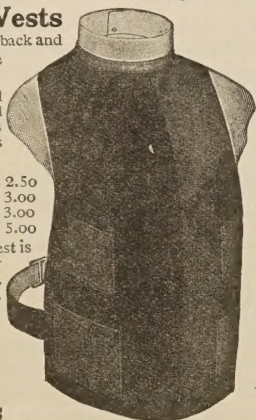
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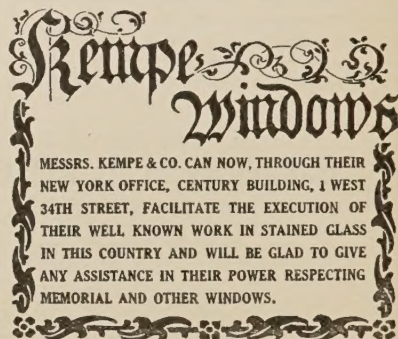


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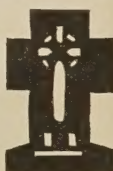


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VOL. XLVI.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 2, 1912.

NO. 18

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*A Weekly Record of the News, the Work, and the Thought of the Church*

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## SELF-EXAMINATION

FOR THE SECOND SUNDAY IN LENT.

Examine yourselves, whether ye be in the faith (II. Cor. 13:5).

ONE of the chief means of grace which God has provided is confession. And confession does not mean the general acknowledgment of unworthiness, but the direct, straightforward telling to God of our particular sins, and the consulting Him about them at least with the detail and concern that we would consult a physician about the ill health of our bodies. To confess our sins we must know what they are. Just as the diagnosis is important for the healing of the body, self-examination is necessary to the healing of the soul. It is not sufficient to say we are unwell; nor is it enough to acknowledge that we are sinful. By self-examination we put ourselves in the position of obtaining from God the particular remedy for our soul's weakness or disorder.

What is the *scope* of self-examination? "Examine yourselves," St. Paul admonished the Corinthians, "whether ye be in the faith," that is to say, in relation to the Christian religion you profess. "The faith" is a series of historic acts ordered by Almighty God, which are interpreted by a system of doctrine, of which the Creeds are the basis, to which all mankind has a vital relation; in consequence of which it is also a code of morals and conduct obligatory upon all men. Many persons talk nowadays as though ignorance of fact or false interpretation of fact in the sphere of religion were not a sign of disorder but were even a matter of indifference. Yet after all, is it not just part of our business in the world not to be ignorant? especially not to be ignorant of the record of God's manifold dealings with men? But a knowledge of fact alone is not sufficient, there must also be correct interpretation of fact. It is much to know that Jesus Christ died and rose again, but little compared with the knowledge that He died for our sins and rose again for our justification. And just as fact is relatively valueless unless it be held with a true theory or doctrine, so is doctrine not only valueless but dangerous, unless it be made over, incorporated into our lives, fully taken into our conscious practical experience. It is well to know that Jesus died on the cross; it is more to know that He died to save us from sin; but these things are as nothing unless He is *saving us* from sin. We need to pause now and then and ask ourselves if these things are really true for us, and if true, are we making a good use of them? The scope of self-examination embraces "the faith"—what we believe and what we live; if we really be Christians, in mind, in heart, in deed.

The *methods* of self-examination are various, and may be used according to the taste and temperament of the individual. But all effectual self-examination has at least these important characteristics: (1) It must be *specific*; that is, made with reference not to a general sense of unworthiness but with regard to the particular sins, errors, and negligences that make us in a peculiar sense unworthy. (2) It must be *systematic*, that is conducted according to a definite plan, and not made haphazardly. (3) It must be *regular and habitual*; not left to the caprice of a late evening's tired and languid devotions, but conducted at regular intervals and stated times. The ideal certainly is to make an examination of the past day a part of each night's prayers, and surely, as the Prayer Book expressly directs, before each reception of the Blessed Sacrament. The various books of devotion outline the more generally-used methods.

Self-examination is a duty enjoined upon us by the Scriptures and commended by the Church. It is the logical preliminary to a thorough confession of our sins to God, and in itself has a strong tendency to correct faults by the watchfulness it enjoins upon us. It tends to clarify our thinking on religious questions and to sharpen our moral sense.

L. G.

SHODDY WORK is not only a wrong to a man's own personal integrity, hurting his character; but also it is a wrong to society. Truthfulness in work is as much demanded as truthfulness in speech.—*Hugh Black.*



## PAROCHIAL ORGANIZATIONS.

EZEKIEL had a vision of a valley full of dry bones. The question to which they gave birth is one that confronts the priest of any much organized parish, "Can these bones live?" The organizations are but the skeleton of the parish. They must be galvanized into life by living members. A paper organization is good so far as it goes. It is the very foundation of work, because it eliminates waste, and it ensures thought. Yet no parish priest will rest content with a paper organization. He will gather men, women, and children to clothe the dry bones in flesh. Of what possible value is a Sunday school without teachers and taught? Of what use is any club without members? The answer is so obvious that no amount of explanation will make it clear to those who will not see it.

Let us pass on to a completed parish organization—a very live organization. The Sunday school has its primary classes under the capable guidance of a good woman. The intermediate grades are well supplied with maps and sandboards for making designs. The senior classes have a library devoted to their especial use. In a word it is a thoroughly up-to-date institution, perhaps a little in advance of the times, because never afraid to make experiments. All the clergy have their appointed duties in connection with it. The boys' club is most popular. The Brotherhood of St. Andrew is the rector's right-hand man. Guilds, societies, clubs, classes for men, women, boys, girls—in a word every useful organization is at work under full steam ahead. The parish is mapped out for the district visitors, who are going their rounds most faithfully. What an ideal parish! Who would not be well contented to serve the Church there?

Yet the clergy are slightly disappointed. The results are not in the least commensurate with the work done. Mayhap the cause is that the bones have only reached the second stage. They have been gathered together bone to his bone; the sinews have appeared, the flesh given them a seemly covering. In reading the story of the vision we often strangely overlook the fact that this is only a stage. The corpses were no more alive than the dry bones of the skeletons had been. There is one thing yet to be done. "Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and they lived, and stood upon their feet, an exceeding great army." In both the Hebrew and the Greek, the word here rendered "wind" means also "spirit."

It is the old temptation to rest in human means that destroys the spiritual effectiveness of many an excellent institution. An old saying had it that a house-going parson made a church-going people. Well, in plain English, he does not. The house-going parson got the people only and solely because he was a prayerful parson before he started out on his rounds. Mere visiting never made a convert. It was prayerful visiting that did, when it did. For the same Ezekiel had to deliver his message to the "impudent children and stiff-hearted," "whether they will hear, or whether they will forbear." It is so perfectly obvious that one wonders at the numerous failures to recognize the fact.

It is related of a certain priest that two old friends went down to spend a Sunday with him in his parish. They arrived on a Saturday evening. The priest met them, and at once excused himself, as he had to be in the church from 7 till 9 o'clock to hear confessions. At 9 he ran in for a cup of cocoa, and at once went off to see a woman with a broken leg. Back at 10, they all joined in saying compline and went to bed. The first Celebration was at 7, but he took that at 8 o'clock. Whether he had breakfast that day only he can tell, for he was off immediately after the service to open a morning Sunday school in the mission rooms a mile away by 9, and had just time to get back for matins at 10:30. That kept him in their view till about 12:30, when he again disappeared. He did have dinner, some dinner, that is to say. But it left no time for a friendly chat alone with the parson. Afternoon classes kept him from two till four, when she of the broken leg had to be seen again. A guild met before church, and another after, or was it a service in the mission hall? At any rate it was time for compline when the priest of this well-organized parish got home. The next morning, as the two friends were driving to the station in a cab (for it was in England), one turned to the other and said: "Don't you think so-and-so might leave a little something for the Holy Ghost to do?"

Of course the comment is only a pleasantry. The hard-worked priest was not pleasing himself in all this round of Sunday activity, and we should not be able to point to any one of his exercises that should have been left undone. Perhaps his own perspective was perfectly clear. But somehow we are over-doing the machinery side of our work and under-doing the devotional side. The modern priest and the modern Bishop seem to be so overwhelmed with earthly business that they have no time for stated prayer. It is no secret that Dr. Creighton shortened his life through the multifarious duties of the Bishopric of London. The clergy are expected to be busy, or rather, to look busy, from morning till night. Theoretically, half an hour's meditation is worth many an hour's activity. The battle was won when Moses held up his hands upon the mount. The Jews were driven back as soon as he abandoned the attitude of prayer. Time after time the same lesson had to be driven home. How many followed Gideon? What army marched with Jephtha? "It is He that hath made us, not we ourselves." The arm of the Lord was not shortened, but that He could save with few, just as well as with many. That is the very lesson which a self-sufficient age most needs, and which it is most unwilling to learn.

We even imagine that all that is necessary to convert the heathen in this generation is for us to subscribe liberally to the funds of the missionary societies. The funds are but the dry bones. They are absolutely necessary. But money and men will not convert the heathen; only can that be done by the Spirit of God. The first to acknowledge this truth would be the great Missionary Society that has adopted as the antiphon to its prayer at every meeting, "Not by might nor by power; but by My Spirit, saith the Lord of Hosts."

In the revolt against the false antithesis of grace and works, we must avoid laying too much stress upon works. Parochial organizations are good in their place, but they are only means to an end, not the end itself. When the bones have been clothed, there still remains the duty of prophesying to the breath of heaven so that these slain may live. Yet, do not fail to gather the bones together. Round out the vision.

There lies the secret of the whole matter. The partial failure of the organizations as effective forces for righteousness is not due to any defect in the machinery so much as to lack of motive power. Every human means will fail to win souls; parochial visiting, Sunday schools, guilds, societies, choirs, even sacraments, if any of them is supposed to work a potent charm all its own. When all the organizations have been completed, when the dry bones are clothed with flesh, then is no time for the parson to rest on his oars. He has been warned time and again not to treat the sacraments as "white magic." Let him not treat his organizations as white magic either. When they are ready for work, while they are being prepared, while they are working, let the faithful priest pray and pray yet more earnestly that God will fill them with His Holy Spirit, and make all the members conscious of His marvellous presence. Then the dry bones will live, but not before.

**H**OW disheartening, how mortifying it is, to find men in high places, who ought to be intellectual leaders of a whole nation, falling into blunders that not only reflect discredit upon themselves, but also seriously mislead the people who look to them for guidance.

**Blots Upon American Scholarship** We have two glaring object lessons now before us. In a recent issue, the *Outlook*, speaking of the "doctrine of ecclesiastico-political sovereignty" of the "Catholic Church," says:

"It is by no means as live an issue in Rome as it is in Protestant England to-day. Americans, both Protestant and Catholic, may well fix their attention and interest upon the question of disestablishment in England, where Nonconformists and Catholics are taxed for the support of the Anglican Church, and the Anglican Bishops, by virtue of their ecclesiastical office, exercise political authority."

And in an after-dinner speech on the occasion of the completion of the tenth year of his term as president of Columbia University, Dr. Nicholas Murray Butler, speaking of the Church, the State, and the University as "the three great fundamental institutions of civilization," said of the latter:

"It sprang out of man's deepest human needs, and at this moment it is the oldest existing institution, save the Roman Church and the Roman law, known to our western world."

We have quoted the latter from the full report of Dr. But-



ler's speech printed, apparently with authority, in the *Columbia University Quarterly*.

Now we are not greatly interested in any controversy that may arise out of these quotations. The italicized statement from the *Outlook* is a mis-statement of fact that has been corrected by the highest authorities of the English State and the English Church over and over again, and for repeating which we cannot think of the slightest excuse. Dr. Butler's expression, "save the Roman Church," is a blunder of another sort, but equally inexcusable. If he means simply the Church in Rome, as an institution local to that city, as older than any other existing institution, he is wrong, for the Greek Church, with its extensive hierarchy, is equally old, and in some of its sees a little older, and the existing Churches of France, England, and Ireland are only a little fraction younger. And if by "the Roman Church" he refers to a world-wide communion as though, apart from other communions, it were exclusively the Church of antiquity, he not only falls into the same stupid error of fact, but also adds to it, as though it could remain uncontested, a peculiarly Roman Catholic dogma for which not only is there nothing to be said, but which actually unfits him to be president of an institution that, by its charter, requires its president to be a member—and presumably, therefore, a loyal member—of "the Church of England."

When a magazine of the standing of the *Outlook*, and a university president such as Dr. Butler, can make such blunders as these, one is tempted, not to enter into controversy with them, but to be ashamed for American scholarship.

ON another page we are printing a brief extract from an address before the Church Club of Pittsburgh by the Rev. J. H. McIlvaine, D.D., showing the objectionable features of the support of the Episcopate in any diocese by means of assessments upon the parishes. Dr. McIlvaine was pleading, not that the Episcopate be not supported, but that it be liberally endowed.

#### Diocesan Endowments for Episcopate

He was showing that the expense of assessments for this purpose was a fruitful cause for misunderstanding among the people as to precisely the relation of the Bishop to their own particular local work and to that of the diocese, especially since, as a matter of course, the stronger the parish, and, therefore, the larger the assessment, the less contact there is, as a rule, with the Bishop. It is difficult under this system to make parishes understand that they are not paying a woefully high rate for the sake of seeing the Bishop once a year within their chancel rails, confirming a class of children.

With the local phase of the subject we cannot, of course, pretend to have large acquaintance, though it is a pleasure to learn that as a feature of the thirtieth anniversary of the consecration of Bishop Whitehead, which is recently past, there is a movement on foot to secure such an endowment. To serve as a Bishop in the Church of God for a whole generation would under any circumstances entitle one to distinction, but to have made such a record as that which the diocese of Pittsburgh can gratefully contemplate as the work of its honored Bishop, is a notable privilege indeed.

Dr. McIlvaine's presentation of the subject in his Church Club address, which has been printed in pamphlet form, is admirable. He shows the true function of the Episcopate first, before treating of the warped perspective in which it is likely to appear under the present system of its support. He shows that endowment is the proper method for any diocese to adopt, though when he names only \$100,000 as the amount of such an endowment for Pittsburgh, one wonders whether a diocese with a see city in which, as Dr. McIlvaine quaintly says, "the familiar talk is of millions, and a man is hardly regarded as in comfortable circumstances if he has only one poor little million," they could possibly rest content without an endowment fund of at least twice this amount.

The subject is a fruitful one for serious consideration, not in Pittsburgh alone, but in every diocese in which the Episcopate is not yet fully endowed. We hear of lightning campaigns for Y. M. C. A. buildings, in which Churchmen are conspicuous for their magnificent gifts; we hear of expensive operations such as those of the Men and Religion Movement. Much comes for such purposes, and many others, from Churchmen. But such generosity in the matter of maintaining that which is our noblest heritage among all Church institutions, is very rarely heard of. A week's hard work in Pittsburgh, or in any similar community, inaugurated and carried through by a few earnest men with generosity to lead the subscription

list and courage to hand it on to their colleagues, would easily dispose of the problem of Episcopal support.

We trust that now that this matter has been brought to the attention of Pittsburgh Churchmen they may be prepared to set a good example to their brethren in the Church at large. And we hope that others will follow the example.

IMPORTANT news has come from Rome. By way of checking infidelity, rebuking the undisciplined, and vindicating the near-infallibility of the Curia, the Congregation of the Index, on January 29th, placed upon the Index Expurgatorius

three dangerous books: *Letters to His Holiness Pius X.* (published in Chicago in 1910) and *The History of Modernism in New England* (published at Boston in 1911), both

by the still unidentified Roman priest who calls himself "Modernist"; and Monsignor Duchesne's *Ancient History of the Church*. All subjects of the Italian Patriarch are forbidden to read these pernicious works; and "Modernist" is warned that he must come forward openly and give in his submission, or be excommunicated. (That last utterance is strangely reminiscent of one ingenuous sign that used to adorn Central Park: "Persons picking flowers or breaking the shrubbery will, if detected, be punished." The intimation that the police would kindly exempt them from punishment, in case they were not caught, was kindly and considerate.) Both of "Modernist's" books have been reviewed in these columns heretofore; and though they are doubtless symptomatic of the wide-reaching unrest in the Papal communion, they are scarcely important enough to have the honor of sharing in a condemnation launched at the illustrious Duchesne. But the publishers will be grateful for so effective an advertisement.

We cannot refrain from raising the question: What further effect will this *brutum fulmen* have? Since that momentous Twentieth of September, 1871, Papal congregations have had no secular arm whereby to put their decrees into force; and it is no longer possible to make an *auto-da-fé* of such books, or of their authors. They tell us that it is easy to obtain a license to read prohibited books, if one's conscience hinders one from reading them without a license; and the prohibition itself, strictly construed, does not forbid the most rigidly submissive Roman Catholic from having them read aloud in his hearing. As a matter of fact, however, will any intelligent Roman newspaper deny that such decrees are as generally ignored as those others which forbid possession of a vernacular Bible without episcopal license? If putting a book on the Index merely means that those in authority at the Vatican disapprove of it, the method of registering their disapproval seems disproportionately cumbrous. Why not announce at once that all criticisms of the Papal system and all works of profound and original scholarship are banned? That would accomplish the same result with much less trouble.

We prophesy that "Modernist" will remain safely obscure, letting the stage lightning flash as it will; and that his next book will be more interesting than those which have gone before. As for Mgr. Duchesne, who can say?

There are so few Christians left in France, so few scholars left at Rome, that to diminish either would be tragic indeed. But when every Cardinal of to-day is forgotten, his purples faded, and his tinsel dust, Duchesne will be remembered as one of the glories of his age. Such a censure condemns, indeed, not its object but its promulgator.

THAT the great parish of Trinity, New York, is rising to the leadership among American parishes which its history, its prestige, and its resources give it the ability to hold, has been shown several times in recent years, but never better than in the movement now well under way to bring the whole parish into line with the best thought of the day by introducing the duplex envelope. Not only do the activities of the parish run much beyond the income from its endowment, necessitating local support by parishioners, but, as Dr. Manning well says, "Endowments would be a hindrance to religion instead of a help to it, if they should be allowed to take the place of the gifts of the people to God and to the work of the Church."

But especially is this new step to be commended because of the duty that Trinity Church owes to the Church at large to be a leader. Not only does the work of the Church suffer, but the dignity of the parish is impaired if it is content to be the

#### Trinity Parish, New York, as a Leader



pampered beneficiary of past generations. Trinity is bound to show the Church how to use endowments in such wise that the present generation is not turned into a generation of shirkers and paupers. Trinity *must* show this, for throughout the country there are churches that, for their perpetuation, are bound to seek endowments from their people, and Trinity, from its conspicuous position, is bound to be pointed to wherever that necessity arises; pointed to either as a splendid vindication or as a horrible example of the endowed parish.

Trinity is vindicating the system; but only because it is rising to its opportunities, in this movement to augment both local support and missionary enterprise, by making *all* its people regular, and not spasmodic, contributors, according to their ability. And by this vindication, Trinity parish is helping it to be possible to raise greatly-needed endowments in other cities throughout the land.

IT is impossible not to feel serious alarm at the state of anarchy prevailing in Lawrence, Massachusetts, and especially at the abuse of authority on the part of the city officials and police themselves. If press reports be true, as they bear evidence

#### Anarchy at Lawrence, Mass.

of being, that on Saturday a number of children from strikers' families, after being taken by their parents to trains for shipment to other places, were forcibly taken by the police from the train or from their parents, and sent to some institution, where they were at least kept over night, not being permitted to leave on the train or to return to their homes, then Russian police methods have something to learn from our own. It seems incredible that such things can actually have occurred, yet the agreement of reports in many papers seems to leave no doubt of the facts. Surely it is time that emphatic protest be made in the interest not of democracy alone, but of humanity as well. Is not this such an occasion as demands immediate activity on the part of the Church's diocesan Social Service Commission in Massachusetts?

The strike began by the stupidest sort of blundering on the part of mill owners. It has lasted seven weeks, has produced repeated riots and bloodshed, with hatred that can hardly be overcome in a lifetime. Surely the forces alike of the State and the Christian religion must find a way to intervene.

Cannot a condition wherein the very existence of republican institutions is at stake, be checked?

### ANSWERS TO CORRESPONDENTS

HIBBING.—(1) The Bishop's apron is the survival of the cassock, which was the outdoor dress of the English clergy until late in the eighteenth century. It then became rare or obsolete among the lower clergy but survived as the apron in the use of Bishops, as also of deans and archdeacons.—(2) The churchwarden goes back to the earliest Christian antiquity in England and its beginning is unknown. The distinction between senior and junior wardens is modern and, in most places, not recognized by canon or by statute.—(3) We cannot say what is the history of the masonic apron nor whether the masonic "wardens" derive their title from the usage of the Church.

CATHOLIC.—It is not maintained that there is merit in the substitution of fish for meat on fast days, or that there is divine command to do so. But since the divine example of total fasting cannot be literally followed except perhaps on extraordinary days, it is followed, in much less degree, by abstaining from one class of food, in order to mark the day; and convenience and long usage in the Church are the explanation of the selection of flesh meat for the purpose. Any other serious abstinence would answer the purpose as well.

AMERICAN CATHOLIC.—We think a Bishop would be bound to use the Institution office if requested to do so; but questions of that sort are better solved by friendly inquiry than by demand.

S.—A fast day begins at midnight and ends at midnight; but the end of the fast itself has varied historically from about three o'clock until sundown, in different places and times.

### PREACHING AND LIVING

AS WE understand Christianity, the secret of power in preaching lies not in finished rhetoric, graceful gestures, choice English, logical method, a clear voice, or in the practice of any or all of the accomplishments of a polished public speaker. These are mere oratorical adjuncts, necessary and helpful in their way, as are electricity or gasoline to the automobile or steam to the locomotive. The secret of power lies in the true inspiration of the preacher and the sound knowledge and tactful judgment which enable him to shape his message and choose his words, so that the spiritual needs of his hearers, in all their varied complexity, may be most effectively ministered to by him. The best preparation for spiritual preaching is spiritual living, not being conformed to the world, but being transformed by the constant renewing of the mind. He who would help others to be pure must first purify himself.—*Canadian Churchman.*

### BLUE MONDAY MUSINGS

IT is good to write the familiar caption again, after six months of digression into memories of travel. Much as I enjoyed sharing with you the recollections of a singularly happy summer, taking you into many sanctuaries of joy and peace, presenting you to Ailison and Enid, Willemina and Freule, Margot, Yvonne, and Clairette, Théa, Marianna, and Angèle, and many another little friend of foreign name, or sketching hastily an impression of mountain tarn, castled crag, walled city, leafy boskage, I confess to you frankly that I rejoice to be writing once more *de omnibus rebus et cæteris*.

You too, if I can judge by the multitude of kindly messages that have come, were glad of my guidance through those pleasant regions; and you may like to know that the "Travel Pictures" are to be reprinted in book form presently, as will be duly announced here and in the advertising columns of THE LIVING CHURCH. Yet there is a vast accumulation of letters, clippings, questions, and what-not, choking a certain pigeon-hole marked B. M. M., which is sufficient proof that the divagations, ecclesiastical and otherwise, will not be unwelcome after so long a break. I write hundreds of miles from that pigeon-hole, crossing the Blue Grass country at forty miles an hour, and must leave its contents to later treatment, however.

WHAT A PERPETUAL wonder humanity is! I never weary of people—even though sometimes I may choose a field-glass view of them, rather than more intimate relations! (It was Dr. Holmes, I believe, who said that theoretically he believed in equality, but socially he preferred *the* quality; and I have not forgotten the mordant jest of an old university crony, who used to go sociologizing with me on the East Side of New York, and who accused me of applauding the *Marseillaise* with gloved hands, anticipating the fraternal hand-clasp that was sure to follow.)

Kingsley, in those fascinating historical lectures of his on "Roman and Teuton," tries to make out a case for German and English reverence for rank and blood (snobbery, some folk call it) by supposing that the fair-haired children of Odin were really a finer type than the brown or black-haired children of somebody else who lived next door! But, alas! the fair-haired children of Odin are sometimes intolerable bounders, and the dark-haired children of nobody-in-particular are much more interesting company. Figure it out any way you please, intellect and charm and goodness are not entailed possessions, handed down from generation to generation.

For example: I hazard the statement that the virtues we like to think of as typically American are to be found as signally exemplified among some of our fellow-citizens of very recent date as among us who bear colonial names and reckon eight or ten ancestors in direct ascent born on this side the Atlantic. I met a neighbor on the street the other day, and congratulated him on being one of the half-dozen most useful men in the country, an unpaid tribune of the people, contending earnestly and wisely for the principles of the Declaration of Independence. Yet when that document was signed, his great-great-grandfather (as I infer from his name) was studying Talmud-Torah somewhere in Germany. Last month I visited a great public school, with sixteen hundred children of twenty-five different nationalities, as such things are calculated; yet each grade seemed homogeneous, all sang "America" with equal fervor, and I know not whether the Russian Jewish boy or the Belgian girl that sat just in front of him, paid the most intelligent attention to my address.

I have been watching the people in the Pullman cars, these last few days of railway travel, and find them unfailingly interesting. The cheery "commercial traveller," who knows how to settle down with a volume of *Potash and Perlmutter*, but is never too absorbed to join in a debate over Taft's chances for renomination and the Wilson-Harvey-Watterson imbroglio; the white-haired couple off on their golden-wedding journey, and comparing their impressions of Daytona, Florida *vs.* Dayton, Ohio, with so much mutual affection that not even a strong middle-western accent nor a speaking-tube can obscure it; the elderly young lady whose speech bewrays her as from "the Soath"—a sort of peroxide Juno burning to tell her neighbor all about Christian Science and how one never need grow old "in Science"; the globe-trotting Englishman, gazing at everything with a superior detachment carefully assumed but wholly delusive (he is really an excellent fellow, with a heart like a child, who will tell you the story of his whole life in ten min-



utes, once the ice is broken); the dapper little Japanese, who always looks out of drawing in Western clothes, and who (if Captain Hobson is to be believed) is selecting sites for the fortresses he means to build once he has conquered America—more likely he is selling excessively ugly crockery to the five-and-ten-cent-stores; the breezy undergraduate, hailing with fraternal delight a lozenge-shaped pin across the aisle, that marks the old grad' a brother in the Fraternity of Perpetual Youth; these, and a hundred others, are more interesting than character-studies in print, if only one knows how to read them.

OF COURSE, the reader must criticize. Appreciative understanding necessarily involves that. But the amount of human kindness and general friendliness to all mankind, which one discovers, is far greater than the bilious pessimist imagines. Still, I wonder why so many otherwise sane Americans chew gum. To sit and watch ten pairs of jaws working frenziedly, with a spasmodic pause for shifting, and an occasional glimpse of the *corpus delicti* on the end of a protruded tongue, is inexpressibly depressing; one despairs of his country. Why do not the *Ladies' Home Journal*, or the Hearst newspapers, or that group of premium publications issued at Augusta, Maine, institute a crusade against gum-chewing, since they circulate among the classes given to that habit?

They tell a gruesome tale of a plutocrat, somewhere in the soft-coal-and-hard-water belt, all of whose ill-gotten gains come from his "Lacto-ferment Chewing-Gum," advertised on half the bill-boards and in all the magazines, with a procession of his own face dizzily repeated for additional attraction: that, after every dinner in his lordly pleasure-house, the butler passes round a golden charger covered with the host's product, and that silence broods for a space over the company while all chew! What a Dantesque vision!

SPEAKING of bill-boards, do you suppose any intelligent people are affected favorably by the advertisements they bear? For myself, whenever I see a vast and obtrusive command to "Try Jones' Ketchup," or "Eat Mary Jane's Toffee," looming up like a blot on a green field or wooded hillside, I register an automatic resolution never to do either. Apart from a natural resentment at such peremptory language, and a righteous anger at the defacing of nature, I have a suspicion that really good articles do not need that sort of *réclame*. It is not Tiffany's watches, nor the *Encyclopaedia Britannica*, nor anything else really first-class that you see so advertised. Until we have a prohibitive tax upon such hideous things, we can at least discourage them by announcing an unorganized boycott.

THERE MUST BE a certain advantage in having a Pope, provided he is the right sort. Was it Pius IX. who said grandiloquently: "I am tradition"? He meant, I suppose, that he could set aside all customs, even the most venerable, *motu proprio*. If I were a person of influence at the Vatican (or with the General Convention, that multiplex Papacy of our own) I should be tempted to urge an innovation in the matter of Lent. Here it is upon us once more, with its call to fasting and to extraordinary exercises of devotion, just when Americans are least fitted for austerity. Our severe weather, with the prevalence of gripe and similar maladies, makes abundant food a necessary fortification of the body. The clergy are busier with sick calls than at any other season; and the arrangements caused by climate crowd more legitimate secular activities into the twelve weeks before Easter than into any other period of three times that length. Of course, duty is plain now; but imagine putting the great fast before Christmas, and the milder season before Easter! There is Latin precedent for such a change, in the transference of "the month of Mary," below the Equator, to October from May, that the spring-time character of the observance be kept. But I fear this is outside the field of practical politics.

I BEGAN this week's instalment in Tennessee, and finish it in Michigan. If it is rather discursive, can you wonder?

PRESBYTER IGNOTUS.

IT IS ALL very well to growl at the cold-heartedness of the world, but which of us can truthfully say that he has done as much for others as others have done for him?—Patrick Flynn.

## "RUSSO-ANGLICAN UNION SOCIETY" FORMED WITH SANCTION OF THE HOLY SYNOD

### Deputation of English Churchmen Participates in Inaugural Meeting

#### ROYAL SERVICE OF THANKSGIVING HELD AT ST. PAUL'S CATHEDRAL

Primate Believes Roman Catholic Strength in England is Decreasing

#### OTHER RECENT ENGLISH CHURCH NEWS

The Living Church News Bureau  
London, February 13, 1912

A REUTER despatch from St. Petersburg published in the *Times* newspaper says:

"The statutes of the Russo-Anglican Union Society having been sanctioned by the Holy Synod, an inaugural meeting of the society was held in the Palace of the Procurator of the Holy Synod, M. Sabler, under the chairmanship of Bishop Eulogius of Holm, before the British Bishops left St. Petersburg for Moscow with the rest of the deputation. The sister society has for some time existed in England under the title of the Anglo-Eastern Orthodox Church Union Society. The aim is briefly to promote a better mutual knowledge between the two Churches of England and the East, with a view to closer union in the future, and the authorization and official starting of the society in Russia is a considerable step in that direction.

"The president took the names of intending members, and a large number of signatures were obtained. The Rev. Percy Dearmer, the representative of the English society, read a paper which was translated into Russian, in which he pleaded for more opportunities of mutual intercourse and knowledge. The meeting closed with a few words from Bishop Eulogius, who appointed a committee further to organize the society, consisting of himself as president, Bishop Innocent of Yakutsk, M. Lodegensky, M. Nicanoroff, and the Rev. R. H. Cragg, of the English Church."

The *Times* to-day publishes "Impressions of Moscow" by one of the British visitors to Russia. Not the least significant of the many exceptional favors shown to the visitors was, he says, the reception accorded to them at the famous Troitska Monastery, about 40 miles north of Moscow, and in particular to the Right Rev. prelates who represent the Church of England. This was an aspect of their visit of which he scarcely felt competent to speak, but he knew that the English Bishops and their Irish colleague "have been deeply moved by the brotherly spirit in which they have been constantly welcomed by the Russian clergy and introduced to the most solemn ritual of the Russian Church."

A special service of Thanksgiving for the safe return of the King and Queen from India was held at St. Paul's on Tuesday last at 12 o'clock noon. Their Majesties

#### Thanksgiving at St. Paul's

and her Majesty Queen Alexandra and other members of the Royal Family attended the service, besides leading representatives of the various departments of the State, the Lord Mayor and Sheriffs of the city, and foreign Ambassadors and their suites. The service lasted about 40 minutes, and was similar to that after the coronation. The *Te Deum* was sung to Sir George Martin's setting in B flat, which was composed for the coronation service. Another special feature of the service was the singing of Beethoven's "Hallelujah Chorus" from the *Mount of Olives*. A short address was given by the Archbishop of Canterbury.

The Archbishop of Canterbury was holding last week his second visitation of his diocese, beginning at Canterbury Cathedral and continuing it at various other

Roman Catholic centres. His charge was marked by an unusually wide range of subject matter, much of which was of more than mere local interest and importance. He especially urged the necessity of the provision of some satisfactory final Court of Appeal in ecclesiastical affairs.

Among other matters referred to was that of the influence of the Church of Rome in England. He did not think that it was very easy to estimate with assured confidence the place which that commission held or was likely within a measurable number of years to hold in English life. Apart from other evidence, the cold and indisputable statistics of the registrar-general in regard to Roman Church marriages celebrated in England made it clear that such numerical change as was taking place was in the direction of a decline. An important stream of exiles whom they had received from other lands consisted of members of female Religious orders, who had found in friendly England not only hospitality, but an open door for the



exercise of their vocation of teaching. Hence the considerable number of secondary schools for girls recently opened in different parts of the country, and especially in the southern counties. He deprecated the patronage these schools had received at the hands of English parents who were not themselves Romanists. If that parental apathy or thoughtlessness seemed to them, said the Archbishop, not very comprehensible, might not one explanation perhaps be that the Church had not given the attention it required to the duty of making adequate provision for this particular need on terms which were within the reach of such parents?

Cardinal Bourne, presiding at the annual dinner of an association of the Roman Dissenting body which was held last night at the Hotel Cecil, availed himself of the occasion to reply to the Lord Primate. He was firmly persuaded, despite the statistics of the Registrar-General as to the decline of Roman Church marriages in this country, that their members were steadily increasing and that they were very much larger than they had any knowledge of. He felt sure that if they endeavored to carry out to the fullest extent of their power the hopes and aspirations of the "Holy Father," when another 50 or 60 years had gone by, the president of that day would be able to testify that the Roman Church in England was making not only steady but rapid progress.

The *Liverpool Diocesan Gazette* for this month states that at the last meeting of the Cathedral Executive Committee, Mr. New Reredos at Liverpool Scott, the architect, submitted the design for the magnificent new reredos which is being given to the Cathedral by Mrs. Wood in memory of her husband, the late Mr. Marke Wood, a wealthy Liverpool ship-owner. Some idea of its imposing character may be gathered from the fact that the reredos will be about fifty feet in height, and will occupy the whole width of the sacarium in the sanctuary of the main building. The reredos will have a representation of the Crucifixion as the main scene. It will be executed in red sandstone.

It is announced that the change of air and scene recommended by the Bishop of Truro's medical advisers has not produced the beneficial results which they had hoped, and his strength has not been maintained. He has been in communication with a higher authority as to future plans, but a final decision as to date of resignation has not yet been reached. The Bishop is issuing a pastoral letter to his diocese.

J. G. HALL.

#### A GENERAL COMMUNION\*

I saw the throng, so deeply separate,  
Fed at one only board—  
The devout people, moved, intent, elate,  
And the devoted Lord.

Oh, struck apart! not side from human side,  
But soul from human soul,  
As each asunder absorbed the Multiplied  
The ever-unparted Whole.

I saw this people as a field of flowers,  
Each grown at such a price,  
The sum of unimaginable powers  
Did no more than suffice.

A thousand single central daisies they,  
A thousand of the one;  
For each the entire monopoly of day,  
For each the whole of the devoted sun.  
ALICE MEYNELL, in *Living Age*.

\* Reprinted from THE LIVING CHURCH of February 17th in order to correct a typographical error.

LAST YEAR we agreed to strive above all, for a loving Lent: to see that all our things be done with charity, and that Prayer, Almsgiving, and Self-denial began, continued, and ended in Love. Let us hold fast all we gained by that resolution. The year before, we resolved to pass a Lent with the Bible, studying it more thoroughly and more reverently than before. We cannot afford to neglect such study now. But let us take for the unifying purpose of this Lent of 1912, the Search for Self-Knowledge in the light of Christ. "Know thyself": the wisest of the Greek sages summed up his philosophy in these two words. But we fear to follow that counsel, lest the knowledge should be unpleasant, and choose too often to dwell upon an imaginary self, dowered with all sorts of excellences, rather than face the weak, sinful, selfish, deteriorating creatures that we are. Cowardice and vanity combine with the flattery of the world to deceive us: what a woeful awaking to reality it will be in that Day of the Lord, if we persevere in loving to be deceived!—Rev. Dr. W. H. van Allen.

## TWELVE HUNDRED BROTHERHOOD MEN AT NEW YORK CATHEDRAL

Great Celebration of Washington's Birthday  
AND FIVE THOUSAND SEEK TO ENTER FOR A PATRIOTIC SERVICE ON THE PREVIOUS SUNDAY

Burial of Rev. Dr. J. Lewis Parks

OTHER CHURCH NEWS OF THE METROPOLIS

Branch Office of The Living Church }  
416 Lafayette St.  
New York, February 27, 1912 }

APPROPRIATELY the members of the Brotherhood of St. Andrew in the metropolitan district assembled at the Cathedral of St. John the Divine on Washington's Birthday; for as every well informed student in American history knows, the Father of his Country was not only patriotic but God-fearing.

But what a change for the better since the days when he was the lay reader at the funeral of General Braddock; or, when he acted as chaplain in the Continental army; or, when he served as vestryman in his Virginia parish. Then the Church on these shores was comparatively weak, very weak in numbers. Now, in spite of the irreligion of the times, fully one thousand men were registered at the Cathedral on the day after Ash Wednesday, and many more came to the afternoon meeting in Synod Hall. It is within bounds to say that approximately twelve hundred members of the Brotherhood were present all or part of the day for a patriotic purpose; to hear expert speakers tell of the best and most efficient methods for extending Christ's Kingdom among men and thereby make this a better country to live in. Every one present felt the inspiration of numbers and caught the spirit of the occasion. Not only were the addresses forceful and convincing, but there was no chilling effect caused by the absence of any appointed speaker.

Outside, the wind was cold and blew a gale. On account of the severe weather the group photograph of the delegates was a physical impossibility. Doubtless some intending to be present were hindered by the storm. But as it was, Bishop Greer, who presided at the day's exercises, and others associated with him in arranging for the great conference, were delighted at the demonstration. It was, in the opinion of some, the most notable gathering of "men only" ever held in the diocese of New York, and must go down in history as one of the notable gatherings of Churchmen in this country.

The day began with Holy Communion at 8, and at 10 there was a short office with an address on "The Hour of Prayer," by the Rev. Frederick H. Sill, O.H.C. The conferences, in the Synod Hall, began at 10:20, the subject being "Active Service," and the chairman was Mr. H. D. W. English, first vice-president of the Brotherhood, Calvary parish, Pittsburgh. Speakers were as follows: (a) "The Boy Problem," Mr. Percy J. Knapp, St. Andrew's, Yonkers, N. Y.; (b) "Boys at Work," the Rev. D. Stuart Hamilton, rector St. Paul's, Paterson, N. J.; (c) "The Heart of the Chapter Life," Mr. Charles A. Houston, Zion and St. Timothy, New York; (d) "Called by Thy Holy Word," the Rev. William G. McCreedy, D.D., rector of St. Peter's, Brooklyn, N. Y. After luncheon and a social hour at Columbia University Commons, there was a mass meeting in the Cathedral on the subject, "Men in a World of Men," Bishop Greer presiding, addresses being given as follows: (a) "Corporate Responsibility," Mr. H. D. W. English; (b) "Individual Responsibility," Dr. William J. Schieffelin, president Citizen's Union, New York; (c) "The Church Militant," Rt. Rev. Arthur Selden Lloyd, D.D., president Board of Missions.

Bishop Greer said that the gathering before him was a notable one, and that he could not help notice that similar gatherings of laymen were being held very often these days, and this, he said, was a very good sign. We should keep before us constantly that we are not simply individuals in the Church but actually members of the Church; that we are working first of all for the furtherance of the Kingdom of Jesus Christ. The great requisite of the Church, our great requisite, is a personal consecration to a living Christ. We should let out the length of our faith, and do our utmost as Churchmen. Mr. English asked all to apply the words, "Is it nothing to you, all ye that pass by?" to themselves, and to think of the crime, the sickness, the ill treatment, the poverty about us and see if it was not our duty as Christians to have these things concern us, or to attract our attention in some real way. Dr. Schieffelin took as his topic the words of the Blessed Master, "I am the Vine, ye are the Branches," saying that this means that Christ expects something from us, some service. We cannot live to ourselves, we cannot neglect the other man. He said some one had changed the question, "Am I my brother's keeper?" to "Am I my brother's brother?" That was



the right way of putting the question, then it carried with it love. To be a brother is different than to be a keeper. He called attention to the great opportunities of practical service in the name of God, mentioning especially the foreign population, and urged the Brotherhood to try to do something to win these peoples to the Master. He said even if we had taken an oath at one time, now long ago, to be loyal to the Captain, and had not kept it, even now it was not too late to try again and this time to make good. We should remember that our orders are from the Master himself—a True Disciple follows them out. Bishop Lloyd brought the great meeting to a fitting close by his helpful address. He asked us to have before us continually an Ideal or Picture, without which we would fall. We have got to have something higher than ourselves—something to aspire to worth while. He said we were the Church Militant, the Church at work. He tried to have every one feel that just what he himself is to-day just so is the American Church. We make up the membership of the Church, and if we are strong in the faith and loyal to it, so is the Church strong.

It was a great meeting. The conference and mass meeting were so well attended by interested men that plans are in making for a "follow-up" series of meetings in other places in the near future.

A "Form of Prayer and Thanksgiving to Almighty God for the Birth of George Washington, specially prepared for the Sons of the Revolution in the State of New York, and to be used in the Cathedral of St. John the Divine," was read with much ceremony

on the Sunday before Washington's Birthday. The great building was densely crowded with worshippers, and hundreds were unable to gain admittance. The sermon was preached by Dean Grosvenor. The Rev. F. Landon Humphreys, D.D., Mus.Doc., who is assistant chaplain Sons of the Revolution, general chaplain Society of the Cincinnati, and chaplain Veteran Corps of Artillery, conducted the service, assisted by eight clergymen and ministers of the Sons of the Revolution, and three canons of the Cathedral staff. The service was a shortened form of Evening Prayer. The musical programme included patriotic hymns, Andrewes' setting of the Hymn (No. 6) of Sophronius; and Sir John Stainer's anthem setting to "I saw the Lord sitting upon a Throne," etc., Isaiah 6: 1, 2, 3, 4. The chaplain of the Sons of the Revolution is Bishop Greer. It is interesting to note that these estimates of the people in the Cathedral and grounds have been published in the daily papers: number of persons admitted into the Cathedral, 3,000; denied admission, 2,000.

The funeral service for the Rev. Dr. J. Lewis Parks was held in Grace Church, Brooklyn Heights, on Tuesday, February 20th, under the direction of the Rev. C. F. J. Wrigley, rector of the parish. There was a complete absence of display, the service being one of quiet dignity and solemnity. The Bishop of New York, Dean Grosvenor, the Rev. Dr. Harry P. Nichols, and the Rev. Dr. Walker Gwynne were in the chancel and officiated. A number of clergy from Manhattan and other places were also present, including the rector of Calvary Church, New York, and a delegation from the vestry of that parish. Interment was made in Kensico Cemetery. Dr. Parks had declined to accept the rectorship of the Hampton parish in Virginia, and had accepted a lectureship in the General Theological Seminary.

Announcement is made that special lectures will be given on Wednesdays and Fridays in Lent at the Cathedral of St. John the Divine (St. Columba's Chapel) at 4 o'clock on Wednesday afternoons by the Very Rev. Dean Grosvenor, on "Studies in the New Testament"; and on Friday afternoons by the Rev. Prof. Batten, "Studies in the Old Testament."

Trinity parish, as already stated, is making a splendid movement in the interest of increasing subscriptions, both for local support and for missions, by means of the Duplex Envelope, which is being introduced throughout the parish simultaneously. In his preliminary circular Dr. Manning showed not only that the Trinity endowment was insufficient to meet the great demands upon the parish, but also that any endowments would be "a hindrance to religion instead of a help to it, a curse instead of a blessing, if they should be allowed to take the place of the gifts of the people to God and to the work of His Church." There was held on last Friday night a gathering of men from the entire parish at St. Agnes' Chapel, when the subject was presented to them by Bishop Greer, Dr. Harding, secretary of the Second Department, John W. Wood, Judge Vernon M. Davis of

the New York Supreme Court, a member of the parish, and the rector, Dr. Manning. It is confidently believed that the parishioners will rise to the occasion.

The year book of St. Thomas' Church has just been issued. True to its traditions, the parish gave largely during the past year to outside objects. Notwithstanding the heavy drain incurred in building the new \$1,000,000 church, it is notable that the congregation expended between five and six times as much on benevolences and Church work of various kinds as it did to maintain the parish church. About \$48,000 paid the current expenses of various kinds; about \$225,000 was sent away in gifts, donations, missionary apportionments, and for the sustentation of St. Thomas' parochial chapel on the East Side. For the latter object \$25,000 was appropriated. The apportionment for General Missions was \$12,500, but the parish sent much more. The total receipts for the year were \$308,077.10; the expenditures, \$302,853.02. In his preface the Rev. Dr. Ernest M. Stires praises his parishioners for their generosity, and makes an appeal for \$250,000 necessary for the new edifice. He has \$750,000 in hand. A longer delay in securing the amount of money to complete the work, he says, is impossible.

A series of lectures on the Kennedy foundation in the Assembly Hall of the United Charities Building, and under the auspices of the New York School of Philanthropy, is being given by R. Fulton Cutting, LL.D., on the general subject of "The Church and Society," on Wednesday and Friday afternoons at 4 o'clock. There will be six of these lectures, ending on Friday, March 8th.

#### Miscellaneous

On Sunday mornings in Lent, Dr. Manning is preaching at Trinity Church a series of sermons on the general subject, "What We Owe, as Members of Christ," divided as follows: (1) To Our Lord; (2) To His Church; (3) To the Clergy; (4) To Ourselves; (5) To Each Other; (6) To All the World.

The Bishop Suffragan was called from the diocese this week to go to his father's death-bed in Chicago. Dr. Burch's episcopal appointments were graciously filled by the Rt. Rev. Dr. Courtney, rector of St. James' Church, New York.



THE LATE REV. J. LEWIS PARKS, D.D.



REV. HUGH BIRCKHEAD, D.D.

It was Sunday evening. The twenty-five Methodists were singing, "Shall there be any stars in my crown?" The five-and-twenty Baptists from their church on the other side of the street, could be heard through the open windows, answering, "No, not one! No, not one!" The Episcopal rector and janitor and twenty-three villagers were praying to be delivered from the sin of schism. Two dozen Congregationalists, led by their minister, were having a Christian Endeavor Society in the church parlors upon, How to Help Our Society. The Roman Catholic church was crowded by a kneeling congregation, while the sonorous tones of the priest, praying, could be heard in the street outside.

Suddenly a strange thing happened. The priest in the Roman church rose and retired as though to change his vestment for the final blessing of the people. As he retired, certain of the candles went out and some of the pictures and images were lost in darkness. A new feeling of roominess was felt by all those kneeling in prayer. The priest who returned was clad simply in a long, seamless dress. He knelt to pray. "That they all may be one!" These were his first clear words of petition. And lo! the walls of the Roman Catholic house of prayer melted away. It seemed as though the great High Priest was kneeling at the altar of the hills, and all the village folk kneeling together beneath the stars. Roman Catholic, Episcopal, Methodist, Presbyterian, Baptist, Congregational, all found themselves kneeling in common together for the first time, praying.

Yet there were twelve or thirteen people who were not comfortable. Some of them disliked kneeling so near an Irish Catholic, some of them objected to praying together with the "hypocrites" of the "other church," some of them were great people in their own conventicles and objected to being "mere nobodies" in such a large congregation, some of them objected to the seamless dress upon the officiating pastor. Suddenly the pastor, noticing the uneasiness, turned round, and coming down among the people, gave to each of these malcontents a sop, saying: "That thou doest, do quickly."

Then these dozen departed to their own denominational property, but as they went out, they found the whole village thronging in at the doors.—*Congregationalist and Christian World.*

PRAYER does not directly take away a trial or its pain, any more than a sense of duty directly takes away the danger of infection; but it preserves the strength of the whole spiritual fibre, so that the trial does not pass into temptation to sin.—*Stopford Brooke.*



## PHILADELPHIANS AT CHURCH IN SPIRE OF STORM

Ash Wednesday Begins Lent With Large Congregation

RECORD-BREAKING CROWD AT GARRICK THEATRE AT NOON

The Living Church News Bureau (Philadelphia, February 27, 1912)

ASH WEDNESDAY brought a driving easterly storm, and an atmosphere whose gloom accorded well with a penitential mood; but the elements did not seem to hinder the people from beginning Lent heartily. So far as reports go, the Church services were well attended, and at the noon service in the Garrick Theatre a record-breaking crowd filled seats and standing room. Bishop Rhinelander preached on "My heart is athirst for God," urging that amid the insistent and clamorous desires of the human heart, men try to discern and satisfy the deepest need of all for communion with God and fulfilment of His purpose. Bishop Garland preached at St. Stephen's, Father Hughson at St. Paul's, and Dr. Washburn at Christ Church.

The completed lists of preachers now made public, do not differ from the tentative appointments which were published in THE LIVING CHURCH several weeks ago, except that the Rev. William C. Richardson, D.D., of St. James', Philadelphia, is to take the first week in March at the Garrick Theatre, instead of the Bishop of Tennessee. The preachers at old Christ Church are all from the clergy of the city except that the Rev. Dr. Manning of Trinity Church, New York, is to come on the 5th of March.

Bishop Gailor is to be in the city on the 28th of February, to give the meditations at a diocesan Day of Intercession, in St. Mark's Church. This day of prayer, arranged by a committee of the Woman's Auxiliary and the Men's Auxiliary, of which Mrs. Alexander Mackay-Smith was chairman, has the warm approval of the Bishop of the diocese, who has commended it in a pastoral letter, and expects to be present and to lead in the noon intercessions.

During the absence of the Rev. Dr. Mortimer, the morning preachers at St. Mark's will be the Rev. Wilson R. Stearly, the Rev. G. Woolsey Hodge, the Rev. Charles S. Hutchinson, and the Rev. R. Bakewell Green. The Rev. George L. Richardson, is giving the Friday noon meditations and the Rev. R. Bakewell Green and the Rev. F. B. B. Johnston give addresses, the former on Wednesday, and the latter on Sunday and Friday afternoons. The late reports from Dr. Mortimer are that he is gaining in health and feels confident that he will be able to return to work before Easter.

At the Church of St. Luke and the Epiphany (the Rev. David M. Steele, rector), the choir, reinforced by harp, cello, violin, French horn, and flute, is giving special musical services on Sunday afternoons in Lent. On February 25th, Gounod's Motet "Gallia" was rendered. The rector preaches a short sermon at each service, taking as his text the words of the anthem.

Bishop Rhinelander acted as chaplain at the "University Day" exercises of the University of Pennsylvania, on Washington's Birthday, and was honored with the degree of Doctor of Laws. This commemoration is the most considerable of all the University functions, and its orator, always a man of national reputation, has been on several occasions the President of the United States. This year, President Alderman of the University of Virginia delivered the address.

### Receives LL.D. from the U. of P.

On Monday, February 19th, Bishop Lloyd conducted a Quiet Day at the Philadelphia Divinity School, with special thought of Missions. The day began with a celebration of Holy Communion at 7:30 A.M. Morning Prayer was said at 9 o'clock, followed at 10:30 by a conference in the chapel on "The Ministry, Its Meaning and Its Privileges." In the afternoon a conference was held in the Mission Room on the practical needs and requirements of the mission field, after which opportunity was given by the Bishop for private interviews. "Bishop Lloyd's visit," says one of the members of the School, "will mean much in the life of the School, because it has meant and will mean much in the life of each man who was present."

FOR DREAMS, to those of steadfast hope and will, are things wherewith they build their world of fact.—Alicia K. Van Buren.

## LENT OPENS IN CHICAGO WITH A BLIZZARD

City Activities Almost Suspended on Ash Wednesday

LABOR LEADERS ASK FOR DAILY INTERCESSIONS DURING LENT

The Living Church News Bureau (Chicago February 27, 1912)

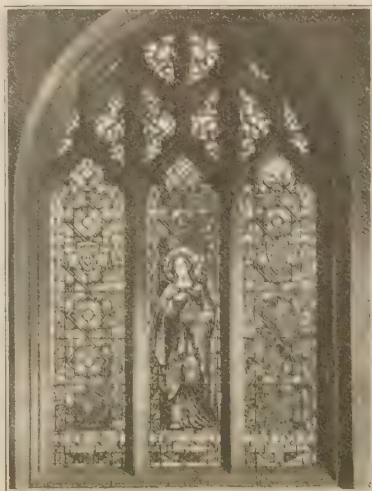
ASH WEDNESDAY in Chicago, as in many parts of the country, was marked by a furious blizzard. It was the worst that Chicago has seen for at least eighteen years. The wind blew a forty-mile-an-hour gale nearly all day, and the snow fell continuously, drifting into impassable piles on many a sidewalk, and making church-going practically prohibitive for thousands who otherwise would have been present at the numerous services appointed for the solemn day. When such an enormous concern as Marshall Field's great department store closed down at 3 P.M. and sent all the employees home, because there was practically nothing for them to do in the store, one cannot wonder that church congregations were somewhat scanty, as they of course were, for the most part, all over the city. Fortunately it was not very cold, though two persons died in snow-drifts in Chicago, utterly unable to struggle further through the blinding snow and terrific wind. The largest congregation of the day greeted Bishop Anderson at the noon-day service in the Chicago Opera House. The lower floor of this good-sized theatre was filled by some hundreds, and the galleries were also to some extent occupied. Bishop Anderson was the noon-day preacher at these services on Thursday and Saturday and Dean Sumner on Friday.

### Trade Union Asks for Prayers

One of the most remarkable Lenten announcements published this year in the Chicago papers has come, not from any priest's study, but from the leader of the Woman's Trade Union League of Chicago, Mrs. Raymond Robins. Mrs. Robins has been for years a most devoted and untiring worker in the cause of working women and girls, and while not a resident of Hull House, has usually been included in the able coterie of men and women whose social service is outlined by that Settlement's ideals. Mrs. Robins' Lenten "pastoral" has been issued on behalf of the needs of the 125,000 working women and girls in Chicago, and consists in the earnest request that each member of the unions now organized should pray daily, throughout Lent, that all the rest of these 125,000 women workers should be organized, as there are at present only 10,000 of them enrolled in the various unions comprising the Women's Trade Union League. Mrs. Robins has suggested the following prayer for private and daily use by these 10,000 women and girls, and it has been printed on Lenten cards accordingly:

"Bless, oh, Lord, we beseech Thee, the members of the Women's Trade Union League, and all working women. Open the hearts and eyes of the unorganized working girls of this city, so that they may see their utter helplessness as individuals in the great struggle to earn their daily bread. Show them the way to help themselves and to improve their condition, by uniting together to reduce their hours of labor, so that they may have the time and strength to praise Thee and to glorify Thy Name."

This is certainly a most unlooked-for and gratifying instance of the deepening conviction, now growing so rapidly among serious and open-minded social workers, that religion should play a prominent part in their programmes for helpfulness, and that prayer is a source of power and blessing. We trust that there will be many women who could not possibly become members of the Women's Trade Union League, who will add this prayer to their Lenten devotions, and that a large number of equally noble men, clerical and lay, will also unite in this petition, or in some substitute asking for its intended blessing upon this vast army of women and girls, many of whom, we fear, are working under conditions which must be drastically improved, and that, too, right soon. This is the first time, so far as your correspondent is informed, that any Chicago Settlement worker or labor leader, not working directly in connection with some religious organization, has appeared in the public press with a request for daily intercessory prayer. It is certainly



NEW MEMORIAL WINDOW,  
ST. PAUL'S MEMORIAL CHURCH, PHILADELPHIA.  
[See THE LIVING CHURCH, Feb. 10.]



not only a deep and noble deed in itself, but is a very impressive and encouraging sign of the times.

Three sets of noon-day services are being maintained this Lent by the Church in Chicago. Besides those which have been held in previous years at the Chicago Opera House, and at Grace Memorial chapel on Wabash avenue, the rector of St. Andrew's Church, the Rev. E. Croft Gear, has announced a series of twenty-minute services from 12:10 to 12:30 daily, at his church, corner of Robey street and Washington boulevard, for the special benefit of the hundreds of young people who are students at the Lewis Institute, only two blocks away. This is an entirely new departure at St. Andrew's, and is also an indication of the new life and zest which the work is receiving from the leadership of the Rev. E. Croft Gear. He was a young man in St. Andrew's parish during his Bible class days.

The missionary spirit aroused in Chicago by the recent meetings of the General Board of Missions will be well maintained in many a parish during Lent, for an unusual number of the clergy have announced either Missions Study Classes, or Lenten lectures on Missions, or both, as parts of the weekly provision for Lenten gatherings. Large numbers of Secretary Burleson's book, *The Conquest of the Continent*, have been sold within the past week, in various quarters of the city and suburbs, and classes are being organized, especially among women, in an unprecedented way.

Sexagesima Sunday marked the first anniversary of the Rev. W. C. Shaw as rector of St. Peter's, Chicago. The year has been one of much planning, and has seen not only the maintaining of the well organized work for which St. Peter's has always stood, but

#### Anniversaries of Chicago Clergy

also a great enlargement through the Butler Memorial House, of work for which the parish is practically responsible, so far as the leadership and the essential support are concerned. The organizations now include a dramatic club, a cadet company, a drum and fife corps, an orchestra, a glee club, as well as Bible classes and gymnasium classes, and many other activities.

The second day of Lent, February 22nd, marked the tenth anniversary of the ordination of the Rev. E. H. Merriman, rector of Grace Church, Hinsdale. During his rectorship the parish has grown in every way, not only in all the essentials of parish-house activities (the Men's Club alone numbers 175), but in such directions as the establishment of a daily celebration of the Holy Eucharist. During most of the four and one-half years of his rectorship he has also been assistant secretary of the diocesan Convention, and it is partly owing to his editorship that the recent numbers of the Convention Journal have been in many respects the best that have been published during the 73 years since the Church began her work in Illinois. Mrs. Merriman is widely known to musical America as one of the brilliant pianistes of our country, having played as a concert soloist with the Theodore Thomas Orchestra, and having previously enlisted the interest of the late Theodore Thomas to such an extent, in her student days, that he gave a benefit with his orchestra (something done but rarely in his Chicago life), to make her music study in Vienna a possibility. Mrs. Merriman is known to concert goers in many parts of the country as Blanche Sherman. The Rev. E. H. Merriman came to Chicago in October 1904, and was for three years the curate at the Church of the Epiphany, going from that work to Hinsdale, in September 1907.

One of the new courses of study at the Western Theological Seminary is that of Christian Sociology, and it is conducted under the leadership of Dean Sumner. Besides the text-book work, there are two journeys each month during the course, taking the students to various typical institutions of the diocese and the city which are best illustrative of social service. There are nineteen of these institutions in all, and they include the Juvenile Court, the Municipal Lodging House, the Health Department of the City of Chicago, the "Bridewell" or House of Correction, four or five Settlements, the John Worthy School, and all of our diocesan charitable institutions. There are eight priests of the diocese who are taking graduate courses in the Old or the New Testament, this year, at the Seminary.

The parish-house activities of Grace Church have assumed large proportions within the past year or more. Besides the kindergarten, which meets every week-day morning except Saturday, there are nearly thirty meetings listed during every week, the busiest days being Tuesdays and Fridays. These meetings vary from indoor baseball to Bible classes, and are attended by large numbers of people of both sexes and of a wide range in years, from the neighborhood of the parish buildings as well as from the more distant residence districts of the South and West sides. The endowment fund of Grace parish has now reached the splendid total of about \$35,000. This is, we believe, by far the largest endowment fund, parochial or diocesan, in the entire Middle West. It has all been accumulated during the rectorate of the Rev. W. O. Waters, which began nine years ago.

The fifth annual banquet of the Men's Club of St. Martin's, Austin, the Rev. R. U. F. Gairdner, rector, took place on the evening of February 14th, with a large attendance. The speakers were the Hon. James Hamilton Lewis, Hon. Marcus Kavanaugh, Hon. Samuel A. Ertleson, Hon. William E. Mason, the Rev. Dr.

Frank C. Smith, and the rector of the parish. The toastmaster was Mr. John E. Northup. This is the largest Men's Club in the diocese.

A very pleasant gathering of leading Churchmen of Evanston took place not long before Lent, when Mr. M. A. Mead, of St. Luke's vestry, invited to his home all the members of the vestries of St. Mark's and St. Luke's parishes for a dinner. It was a delightful evening in every way.

St. Luke's ornaments have lately been increased by the gift of a handsome Missal rest, as thank-offering from Mrs. Charles F. Marlow. The Rev. Geo. Craig Stewart, rector, has of late asked his people to send to him the numbers of any hymns which any of them would like to have sung during the services. Among the many notable sermons lately preached at St. Luke's by the rector have been two of especial power, one on "Confucius or Christ," and the other on "Mohammed or Christ."

The unusually beautiful chancel furniture given to the Church of the Atonement, Edgewater, the Rev. C. E. Deuel, rector, has lately been put in place, having arrived from London. It is all the gift of the senior warden and his wife, Mr. and Mrs. Samuel Dalton, and is of the most Churchly and artistic design. The wood work is in English cathedral oak, and comprises a well wrought and artistic rood-screen and pulpit, a screen for the chapel, a reredos and altar, the marble mensa for which is now being made in Chicago of white Italian marble of structural vein. In the reredos and front of the altar are the most choice features of this beautiful gift, mosaic panels of special design and of bright color. The subjects in these panels are St. John the Baptist, and Christ the Good Shepherd, the Blessed Virgin, and St. John the Divine. The Church of the Atonement has been enlarged until now its seating capacity is about 300, and it is architecturally one of the most beautiful structures in the diocese. The rector will keep his ninth anniversary in the parish next May.

Bishop Anderson has been asked to serve on a strong committee of leading business and professional men of Chicago, organized recently to help relieve the terrible famine now raging in China. Something must be done to arouse the interest as yet latent, for the Red Cross has had a China Famine Relief sign in one of Chicago's largest banks for some weeks, and as yet only about \$300 has been sent in as a response. Chicago's well-known generosity will surely respond to the appeal which this new committee will shortly issue.

The Round Table of the Chicago clergy met on Monday, February 19th, for their last pre-lenten discussion. The topic was "Birth Registration," and the speaker of the morning was Dr. Caroline Heedder. Her address was of great interest, and was filled with important data not easily accessible to the ordinary citizen, clerical or lay.

On the first of March the Rev. Herbert W. Prince, who for over two years has been in charge of St. Mark's, Glen Ellyn, becomes the assistant at St. Paul's, Chicago, to the Rev. Dr. Herman Page. On the same date the Rev. Harry B. Heald, who has been the curate at St. Luke's, Evanston, becomes the rector of St. Augustine's, Wilmette, succeeding the Rev. J. W. Fogarty, under whom the parish has attained a high degree of prosperity.

TERTIUS.

#### MR. BRYCE ON FOREIGN MISSIONS

**A**LANCE is set in rest in behalf of foreign missions by no less a person than the Right Hon. James Bryce, British Ambassador at Washington. He writes from the standpoint of "a traveller among non-Christian races," and by what he has seen shows himself disturbed by the moral status of both the Christian and the non-Christian inhabitants of these distant lands. These conditions, he thinks, account for the comparatively slow progress of Christianity in the last four centuries in comparison with its power "to overspread and conquer the world against the forces of imperial persecution in the first four centuries after it had appeared." He points out one reason which he thinks is "not sufficiently appreciated by those who have not seen with their own eyes the phenomena that attend the coming together of civilized and uncivilized man." In the new *International Review of Missions* (Edinburgh) he writes:

"Missions are not the only form in which the contact of advanced and backward races has taken place. This appeared from the first days of the spreading forth of the European races."

"Everywhere the native has suffered: everywhere the white adventurer or trader has attempted to treat him as if he had no rights, or has regarded him as a mere instrument by the use of which he can profit. To some extent it is inevitable that the weaker race should suffer by this contact, but there has also been much wilful and needless wrong-doing on the part of the white men who have



gone among the aborigines. The governments of those nations which have within our own time annexed native territories are now more disposed to protect the inhabitants, though within the last few years there have been, as you know, shocking and horrible things done in some parts of Africa by some so-called civilized governments.

"The work of bearing the white man's burden, too, takes the form of filling the white man's pocket. It is no wonder that the behavior of men who are nominally Christians—Christians in profession if not in practice—has checked, and still checks, the progress of Christianity. Thoughtful men from non-Christian countries will sometimes tell us that they and their fellow countrymen have, when drawn toward Christianity, been repelled by seeing how little influence it seems to have over the conduct of its nominal adherents. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

"Accordingly, the feeling and the conclusion which the traveler can not but bring back with him are of the necessity that exists for the most constant and strenuous vigilance on the part of governments to protect and help the native, and to repress every attempt to exploit him, to secure for him full justice and considerate treatment, to endeavor to inculcate upon the adventurer and trader, and the man who employs natives to work for him in agriculture or in mining, that he should treat the natives with the same justice which he is obliged to show to a man of his own race.

"The force of public opinion in countries like Great Britain and the United States ought to support governments in endeavoring to maintain this high standard, not only among their own officials, who I believe in nearly every case are animated by the sincerest wish to do right, but also among their other subjects, who go among aboriginal races for the purposes of gain."

The second reflection that Mr. Bryce indulges in places him among that growing class who are not blinded by the material success and superior prowess of Western nations so as to see no evil in their thoughtless disregard of the rights of weaker ones. We read:

"It is perhaps the most critical moment there has ever been in the history of the non-Christian nations, a moment most significant in its bearing upon their future. In these days of ours the European races have obtained the control of nearly the whole world, and their influence is felt far more deeply and widely than before, even in those parts of the world over which they do not exercise political control. Our material civilization is permeating every part of the earth, and telling, as it never told before, upon every one of the non-Christian peoples.

"In another fifty years that which we call our civilization will have overspread the earth and extinguished the native customs and organizations of the savage and semi-civilized peoples. They are being exploited as they never were before, and the means of transportation by land and sea which have penetrated among them have brought foreigners everywhere, and are completely breaking up and destroying not only the material conditions of their life, but also their ideas and beliefs and worships, their ancient customs, and all that is associated with these customs and beliefs. Their morality, such as it was, with all its tolerance of vices and all its degrading practices, was, nevertheless, for some purposes, a sanction which did restrain them, and which elevated their notions and directed their actions for some good purposes.

"All of this is crumbling away and disappearing, perishing under the shock and impact of the stronger civilization which the European peoples have brought with them. Unless the backward races receive some new moral basis of life, some beliefs and precepts by which they can live, something to control their bad impulses and help them to form worthy conceptions of life and work, their last state will be worse than the first.

"The process of destruction and disintegration which I have described is inevitable, and it is advancing swiftly. This, then, is the critical moment at which we are bound, since we have destroyed the old things, to replace them by new things of a better kind, to give something by which they may order their life and through which they may begin a truer progress than was possible under their ancient ways. And what we give we must give by example as well as by precept: by showing that what our missionaries teach is the rule of our own conduct, both as governors and as private persons.

"There is needed a revival of the true spirit of the gospel among Christian nations in order that they should fulfil their Christian obligations to those who are passing under their control and influence."—*Literary Digest*.

"KEEPING LENT" means just this: those things to which we ordinarily give so much time, like social activity, amusement, recreation, etc., will receive less attention; things of minor importance will recede into their proper place. It means, that there is positive constructive effort to strengthen character and a striving to set forward the Kingdom of God. Let us listen to the appeal of this Holy Time and keep a good Lent!—*Rev. R. P. Kreidler*.

## THE LIFE OF THE WORLD TO COME

ON three successive days beginning February 14th, the Right Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, delivered the Mary Fitch Page lectures at the Berkeley Divinity School, on the general subject, "The Life of the World to Come."

In his first lecture Bishop Vincent treated of the negative answer to the question as to the reality of such a life. He pointed out that revelation and science are the only sources to which we can look for light in the matter, and that science, if she will, has a right to be heard. But, in view of what man is and has done, she is bound to take account of him as a whole, with all his intangible aptitudes and aspirations, and not merely of his physical side. And she does give us facts which seem sometimes to discredit and sometimes to confirm what revelation tells us. The lecturer then considered the more serious objections to the possibility of a life to come, and indicated the reply to them. He admitted the staggering facts of the death of the body and the awful silence beyond the grave; but he also saw that there were other apparent facts almost as old and universal in the opposite sense. To the argument that the idea of a future life is vague, that the origin of that idea is lowly, that man is but insignificant in the great world, he opposed the argument that vagueness is no sign of unreality, that from lowly beginnings important truths come to light, and that man has certainly attained a positive greatness. As to the most formidable modern objection, that thought is but a function of the brain, he contended that this function is not one of production but of transmission, or, at most, of concomitance, and that the physical process is a closed circle in which there is no place for consciousness, which yet is an undoubted fact. And in concluding he denied that the belief in a future life is either unnecessary or demoralizing, but rather affirmed that the hope of it for noble and unselfish purposes is truly ennobling.

The affirmative answer was considered in the second lecture. The Bishop spoke of the very general expectation of such a life, primitive and persistent, and asserting itself ever more and more widely—an expectation which seems to be a part of man's constitution. This belief is strengthened by the consideration of the positive greatness of man, as shown in the words, "I am, I ought, I can, I will," and this life is not enough for his greatness. Nor may we think that the purpose of man's progress is merely the perpetuation and perfecting of the race; that progress means little except in the increasing freedom and joy of the individual in his activity and self-creation.

Man's sense of his own incompleteness, shown in many ways, calls for a life in which he can advance beyond what is possible here; the Christian feels that he can advance in the knowledge and the service of God. Moreover, we have an intense love of justice, which is not satisfied in this world, but calls for a future judgment; we are convinced that there must be a final adjustment of the moral universe in the interest of virtue, a consummation of right. But our supreme reason for faith in a world to come is the reality of the religious consciousness itself. Consciousness is the most fundamental of all realities; our religious consciousness is an inseparable part of ourselves; it has found God and duty and immortality, and God speaks to it naturally and directly, and specially in His living Word, His own Son. The life that was in Him, and which He declared to be in us who believe in Him, was demonstrably stronger than death. The power and life of Jesus Christ, working in men, is its own evidence. And finally, the hope of the life to come has a moral value which cannot be ignored.

In his third lecture Bishop Vincent considered the question as to what the life of the world to come will be like. That life, he said, must in the last resort rest for full assurance on the ground of faith; but this full assurance can extend no further than to the simple idea or fact of such a life. Still, faith has a right to make ventures into the true field of religious poetry, for poets, as well as prophets, are "seers." We seem to be sure of a few things. The future life must be a continuous life, without break; one and the same life with the present rather than "another life." It must be a continuous life, without break; real life. In it we must keep on growing, in the moral and spiritual miracles of sanctification, and in accordance with God's universal law of evolution, from within and by the discipline of the will. And we may well think that we may not only see, but also share in the continuous redemptive work of the Gospel.

The Lord's second coming must mean some new personal happiness for His people, some nearer and clearer vision of Himself. And as to the last judgment, it must be a Christian judgment, and it can mean only approval and blessing for those who are in Christ. Moreover, no man can be finally left alone in his choice between good and evil, until the good has been put before him in all its fulness and clearness; each man declares his own sentence in his final choice, and the decision inevitably executes itself. The mystery of it, as the mercy of it, we must leave with God Himself. And beyond the judgment, we look to see God's ideal for all things perfectly realized at last. If in all that has been said there still seems something indefinite, its power is in the attractiveness of a yet unmeasured good. The very essence of heaven, of eternity itself, will be in our endless progress toward God's infinite perfection.

THE WORLD is unfinished; let's mold it a bit.—*Sam Walter Foss*.



## A TRIBUTE

## TO BISHOP DOANE ON HIS EIGHTIETH BIRTHDAY

*Our days of life are three-score years and ten;  
And though by strength to four-score years we come,  
Before us lies the common lot of men,  
The Voice of God calleth us ever home!*

Pastor and Prelate! Prophet and God's Priest,  
Whose lengthened days have brighter grown with grace  
Won from the Vision of the Master's Face;  
Whose Presence fair, at Eucharistic Feast,  
Dawns on thy soul when, from the glowing East,  
The morning sunlight fills the Holy Place  
Where Christ doth give Himself to our poor race,  
In Sacrament for greatest and for least:

Thy four-score years have brought thee blessings rare;  
The love of friends; the honors of the State;  
High Place in Holy Church; affection fair  
Which fills young hearts. And yet more great  
A grace than these! We see, who see thee near,  
Humility, which men still venerate.

REV. B. W. ROGERS TAYLER, D.D.,  
In Albany Knickerbocker-Press.

## THE ASSESSMENT SYSTEM FOR SUPPORT OF THE EPISCOPATE

WHAT provision do we make for this vital office [the Episcopate] with its essential functions, and how is this provision made? By assessment. Think of it; the most unpopular method that could be devised. That part of our private expenditure, which we regard with least enthusiasm, and we would be glad to get rid of if we could is our taxes. Why? Not because we are unwilling to contribute to the support of the State, but because they are assessed. From the earliest times the tax assessor has been one of the most unpopular and hated of men. I believe it was some little difficulty about the assessment of taxes which brought on our unpleasantness with England that we call the Revolution. It has often been proposed to raise funds for diocesan missions and general missions by assessment. The proposal has always been rejected on the ground that it would create a prejudice against them and render them unpopular. Yet this is the method employed for the support of our Episcopate. And then it is an assessment under a threat and a penalty. We are told by the diocesan convention, that if we do not pay our assessment we shall be excommunicated, cut off from their ecclesiastical fellowship. If the Angel Gabriel came among us and we were compelled to pay him a salary, and the salary was assessed under a threat and penalty, we should have a poor opinion of angels in general and of Gabriel in particular.

How does it work in the various parishes? In my own parish for example, which is regarded as one of the most prosperous, the old property has come back on our hands, we are deeply in debt, the expenditure for maintaining the property and work is very large, with great sacrifice we have been trying for the last two years to lighten the burden and have paid thirty-five thousand dollars of our debt. Our assessment, which amounts to \$1,800, is equivalent to an increase of \$40,000 in our indebtedness. We try to smile and look pleasant about it, but are not altogether successful. When the annual financial report is published and placed in the hands of the people, among the items they read "Bishop's salary, \$1,010, assessed." Many ask in their ignorance "What does the Bishop do for us? He never comes here but once in the year." They know nothing about his work of administration. They imagine that all he has to do is to confirm. There is an immense amount of ignorance among our people on this subject. Take a smaller parish. I have one in my mind where the salary, \$1,800, is raised with difficulty and usually behind hand. The assessment is \$200, and the months when it comes due the minister has to wait for his salary. Do you suppose the assessment is regarded with enthusiasm, by either the people or the priest? It diminishes our contributions to diocesan missions and to general missions, for the assessment amounts to more than the contributions to both combined. It puts us at a disadvantage with other Christian bodies. In the Presbyterian Church, the amount of the assessment for all purposes is 20 cents for each communicant. In my parish it is \$1.50 for each actual communicant. They say a Bishop may be a good thing, but he is too expensive a luxury for us. And then in what an uncomfortable position it puts the Bishop to be regarded as a burden instead of a help and a joy.

A Bishop said to me recently, "I hate to feel that I am a burden on my diocese, but unfortunately I cannot die until my time comes."—From an address before the Church Club of Pittsburgh, by the Rev. J. H. McIlwaine, D.D.

## WHY?

By SIR OLIVER MARTENT

A FOOL can ask more questions than a wise man can answer. And from time to time the fool asks a wise question, only he does not know that it is wise. That is what makes him a fool. If he could only see that his questions were foolish, he would be in a fair way of becoming wise. For it takes a very wise man to ask foolish questions, and know them foolish.

Now why should Bishops forbid things done in Church when they mean something, and allow them when they do not? Some Bishops are violently opposed to the Reservation of the Blessed Sacrament. And when we speak of Reservation, we mean the reverent setting apart of some of the consecrated Hosts for some definite purpose. Now a certain Bishop in a large city has set his face against permitting the Reservation of the Blessed Sacrament in a tabernacle in the chapel of a convent where the Sisters conduct a hospital for aged and dying persons. We can understand that, even though we cannot appreciate his reasons. But why does he allow the use of individual Communion cups in a tuberculosis sanatorium in his diocese? And why does he not insist upon all his clergy consuming all that remains of the Blessed Sacrament after Holy Communion has been administered? Surely he does not wish to tolerate, even countenance, unmeaning, contumacious, and unnecessary irreverence. For in all such cases there must be reservation, and that sacrilegious. Why is it?

Another Bishop will not allow the singing of evensong. But he quite calmly allows the total neglect of matins and evensong every day in the week. The one shows honor to the office, and the other disparagement. Yet by his silence the Bishop gives tacit approval to the slothful. Why is it?

And why is it that Protestants boast of the open Bible, while they do not come together to hear it read daily in the Church? Yet Catholics flock to church to hear Mass in the early morning and many of them return to hear evensong at night.

Why is it that certain rubrics are insisted upon in a partisan sense, and all the others neglected? And why do those in authority frown upon the clergy who obey the greater number of the rubrics? Is there any answer? Why should lighted candles, vestments, incense, arouse the fury of a congregation, and a closed church be taken as a matter of course? Why was it that men like the Pollock brothers, Father Lowder, Father Mackonochie, were persecuted by mobs and Bishops and members of Parliament, while sleek dignitaries passed by the wounded on the other side, and got preferment for keeping quiet? Why is it that the fearless, truthful rebuke of the wicked powerful, marks the daring priest as a man to be avoided by Bishops and vestries in filling vacant parishes?

Why is it that we still cry out to bring religion out of the sanctuary into the busy street and market-place, when such cruelty is shown to those who have the hardihood to carry the Cross into daily life? Maybe there lies the answer. Aesthetics and anaesthetics, relief of poverty, beauty and sensuousness, abandonment to uproarious joy, heathen gayety, thought-killing activity, are all in demand. But the lowly Nazarene staggers wearily by under the load of the uplifting Cross, and in our restless activity we heed Him not, or rudely thrust Him aside. Maybe in our impulsiveness we would even try to take the Cross from Him and cast it aside, while we lightly heal the hurt of God's people. There is still the offense of the Cross. Why cannot we learn to embrace it, and bear it, and lighten the weight of woe from off the shoulders of the world by gaining the strength of the Cross to bear it? Ah, why?

AWAY, THEN, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—Horace Bushnell.



## DEPARTMENT OF SOCIAL SERVICE

Edited by Clinton Rogers Woodruff

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at North American Building, Philadelphia

### IS A CHILD BETTER THAN A SHEEP?

TWO thousand years ago the Master asked, "How much better is a man than a sheep?" This question still stands, the Alabama Diocesan Social Service Commission declares, and we think if the Master were still with us in this twentieth century, He might vary the question to "Is a child better than a sheep?" says the Commission:

"Your committee, appointed at the last annual meeting of the council to report upon opportunities for Social Service in the diocese, has tried to confine itself within the limits of the resolution creating it, and if in one instance we have seemingly gone beyond the confines of the diocese, it is a matter in which the diocese is vitally interested; so much so, that on the various questions touching child welfare, intelligent and reliable report can never be made until the Federal Congress grants the legislation elsewhere referred to in this report.

"We suggest that this commission be made a permanent one, and that its membership be so increased that questions requiring and demanding original study and investigation can be assigned to sub-committees. We have a committee on the State of the Church; we need a committee on the State of the World. If the Church is to influence men in this twentieth century, she must awake to the importance of moulding public opinion and exercising moral and ethical leadership in settling upon a Christian basis all the great civil and social questions that affect men's lives and interests, and that are constantly pressing for solution. So far as your committee knows, the Church in this diocese has never spoken or defined her position nor assumed her rightful place of leadership in the settlement or adjustment of any of these questions, and the complaint so often heard from men in the ranks of the world's industrial workers, seeing things as they must from the outside, that the Church has no interest in their lives and is not in sympathy with their aims and purposes in securing justice and a square deal, is not at all to be wondered at. The Church can have no favorites as between men; to her all men are alike the sons of God; but she can insist, and must insist, that every son of God be protected in his just rights, no matter what his position in life. We believe that we can claim, and ought to claim, the ultimate authority of Christ and His Church in the settlement of every question that touches the life of men."

### TRAINING SETTLEMENT WORKERS IN THE SOUTH

AT LA GRANGE, GEORGIA, the contractors have turned over to the Church Settlement and Training School for Settlement Workers at the Mission of the Good Shepherd, the hospital and home for resident workers and students. The hospital has a capacity of twenty beds in two wards, and two private rooms, an operating room, and a dispensary. The home is a large two story building which can be made, by the use of the dormer rooms, into a three story structure. It includes at present nine bedrooms, living room, general office, and dining room. Both buildings are equipped with modern appliances and are conveniently arranged. During the twelve months ending January 1st, 1912, 245 families and individuals were reached directly or indirectly, and 1570 visits were made by workers at Settlement.

Eleven southern Bishops in conference at Knoxville, realizing the importance of the Church's reaching the wage-earners of the South, endorsed the Settlement and the Training School for Church Workers. The South stands in need of women who are willing to go into this field of activity. The Training School is ready to graduate efficiently trained workers. The mill owners are ready and willing to adopt for their employees what is shown to be the wisest and best means of making their lives efficient for service in the mills. With the mills it is an economic question; with the Church it is an opportunity for real service in developing the fast increasing class of wage-earners mentally, morally and spiritually. The Rev. Henry Disbrow Phillips, in charge of the Mission, asks: "Shall the mill owners turn in vain to the Church for help?"

### COMMISSION GOVERNMENT TO DATE

The following list shows the number of cities in each state now under some form of commission government. It is made up from the lists of the National Municipal League:

Alabama	9 cities	Nebraska	2 cities
California	11 "	New Jersey	8 "
Colorado	2 "	New Mexico	1 city
Idaho	2 "	North Carolina	4 cities
Illinois	20 "	North Dakota	3 "
Iowa	8 "	Oklahoma	17 "
Kansas	24 "	Oregon	1 city
Kentucky	2 "	South Carolina	1 "
Louisiana	1 city	South Dakota	11 cities
Maine	1 "	Tennessee	6 "
Maryland	1 "	Texas	24 "
Massachusetts	5 cities	Utah	5 "
Michigan	6 "	Washington	9 "
Mississippi	2 "	West Virginia	3 "
Minnesota	1 city	Wyoming	1 city
Montana	1 "	Wisconsin	5 cities

### INDUSTRIAL ACCIDENTS IN WASHINGTON

In telling what the State of Washington had done in inaugurating a system of compulsory state insurance against industrial accidents, John H. Wallace of the Industrial Insurance Commission of the State of Washington, in a recent address on "State Insurance from a Workman's Viewpoint," said that the question of proper legislation had been considered by a commission of five employers and five employees. Among the decisions made was that the limit to be paid upon death was \$5,000 to a beneficiary aged thirty years, which would be a reserve that would guarantee a pension throughout life or dependency and insure self-respect and good citizenship of all survivors. The committee also agreed that lump sum payments should rarely be given. However, the Commission, at its discretion, has ample power to pay off the mortgage on a widow's home or advance money for cure of a helpless child. In other words, commute a portion or all of the reserve fund set aside for the survivor's use into a lump sum payment. The scale of payments for partial disability was graduated down from \$1,500 maximum, the compensation for the loss of the major arm. Mr. Wallace pointed out that under the Washington law the first care has been that the child of the present shall have an opportunity to be a good citizen of the future.

### BAD EXAMPLE SET BY THE GOVERNMENT

I. M. RUBINOW, formerly an expert in the U. S. Bureau of Labor, has declared that the nation is in the uncomfortable position of being a very much worse employer than many of the large corporations which have, of their own free will, established a very much better system of compensation than that of the United States Government.

"The government cannot in good faith come before the country with the demand for a more liberal treatment of the railway employes than it cares to give to its own servants," said Mr. Rubinow. "There must be immediate legislation if the United States government is not willing to remain among the worst of employers. This quick action of the United States government is important as an example to our state and municipal government, which together employ millions."

"It is considered," said Professor Ernst Freund, from the Law School of the University of Chicago, "that if an employer, for the purposes of his business, provides and requires the use of dangerous appliances which are, humanly speaking, certain to result in accident, he ought not to let the consequences of the accident lie where they fall, but assume his share of them."

CHICAGO's school board has established penny lunches in a number of schools in the poorer districts and supplied the hungry children with a plentiful allowance of bread and butter or molasses, and milk. It was found that many children who had ranked as slow and stupid became much more alert and clever when they had enough to eat. This is the same result that has followed in Milwaukee and Pittsburgh and other places where free breakfasts or cheap lunches have been tried.

NEARLY 2,000 organizations of various kinds were engaged in the fight against tuberculosis on January 1, 1912, and new agencies have been formed during the past year at the rate of about one a day.

A VERY ACTIVE campaign in behalf of greater attention to housing problems in Texas cities has been inaugurated by the Dallas News.



## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### THE FAMINE IN CHINA

To the Editor of *The Living Church*:

WILL THE LIVING CHURCH allow me to say through its columns to its readers that it seems to me that the appeal for relief of the multitudes destitute and starving from the famine in China is strong and urgent?

I feel sure our sympathy wants to flow forth into giving and promptness of giving. Gifts sent to George Gordon King, treasurer, 281 Fourth avenue, New York City, marked "for the Chinese Famine Fund," will be without delay forwarded to the best channels of distribution.

DANIEL S. TUTTLE,

Presiding Bishop and President of the  
Domestic and Foreign Missionary Society.

Bishop's House, St. Louis, February 24th.

### THE CATHOLIC POSITION

To the Editor of *The Living Church*:

A CORRESPONDENT criticises my late sermon on "The Three Religions" as not fairly stating the Protestant position. In proof of this, he says that the proposition, "the Bible and the Bible only," does not express the Protestant rule of faith. Their principle, he states, does not involve the reading of Scripture, and is found in St. Paul's doctrine of Justification by Faith.

The argument is an illogical, and so fallacious, one. It confounds two things which are clearly distinct. The rule of faith is the rule by which we learn what we are to believe; and the Protestant ordinarily says that it is by the study of the Bible and the Bible only. It is true he would say we are justified by faith, and I gave him credit for that belief. But that is a doctrine of his faith, and not his rule of faith. My critic has confounded the two, and so fallen into error. The Catholic holds that faith is the subjective instrumentality of our justification, but that Baptism is the ordained instrument for conveying, as we say in the Creed, the remission of sins.

Our censor says that Protestantism holds that the Christian ministry "is a teaching and shepherding ministry rather than a priesthood." We gave them full credit for this position. The Catholic position, as expressed in our Prayer Book, is that by our ordinal the ancient order of Priesthood was continued.

The Protestants, we are also told, do not "look upon the Church as an organization, but as a living organism impelled" (whatever that may mean) "by faith." We stated they believed there was an invisible Church, in contrast with the Catholic doctrine that the Church was both invisible and visible, and was made a living organism by the indwelling of the Holy Ghost.

I know that most Protestants baptize, though the formula is not always the scriptural one. They also have a commemorative Communion service. But they have no Priesthood, so no consecration of the elements, no altar, and no sacrifice. Our friend says they accept the Lord's Supper in "a strict scriptural sense." But they do not take the strict scriptural sense as understood by the Catholic Church and believe in the Real Presence.

In my judgment the Protestant and sectarian system presents a defective and imperfect gospel. My object in writing was, by a fair contrast of the three religions, to strengthen the loyalty of our own people by showing that, with some acknowledged defects, our own Catholic position was the safest and best.

C. C. FOND DU LAC.

### THE MUSIC OF THE CHURCH

To the Editor of *The Living Church*:

I HAVE just finished reading, and with considerable interest, an article in the current issue of *THE LIVING CHURCH*, purporting to give helpful advice to choirmasters. I have a strong conviction that it is not only useless to give such advice, but positively indiscreet. I assume, at the outset, that Mr. Urmy is a man of experience, ability, and culture, but taste, ah me! He evidently places great stress on services being more interesting, more delightful, and more inspiring. Nothing is said about services being more Churchly, and more dignified. Comic operas are frequently delightful and interesting! And so are circus parades!

I believe that the Hutchins' Hymnal is in almost general use to-day in this country, and I cannot but shudder to contemplate six hundred and seventy-nine hymns being sung to about ten or fifteen tunes. To be sure, Schumann's "Canonbury" is simple, of easy compass, and melodious; in spite of this, there are many other tunes

which possess the same virtues, such as Duke Street, Selwyn, Mendon, Hussley, Melcombe (and Old Hundredth?). Let us assume that all long metre hymns were arbitrarily sung to Old Hundredth; where is the organist or choirmaster sanguine enough to expect his check at the first of the month? Or where could be found enough asylums to accommodate the unfortunate congregations who were enforced to listen to this farce?

O ye long-suffering organists and grey-haired clergy, rise up in might and smite this proposition! It cries inevitable stagnation and ultimate deterioration. Certes, there is absolutely no justification for this condition. There is not a tune in the book which could not be learned by ANY choir in five minutes' rehearsal. Who will disprove this statement? In the eighth paragraph we are confronted with the following: "And no outsider can be a success at picking out music for a choir to which he has never listened," etc., etc. And here follow explicit directions for procuring certain specified Communion Services! From the tenth paragraph: "The Creed might occasionally be sung." It seems hardly worth while to pay from 20 to 60 cents a copy for services, and sing the *Sanctus* and *Gloria in Excelsis* alone. Why not turn to the back of the Hymnal and sing the *Sanctus* from the selection? And the much-despised "Old Chant"? Surely, if it seems worth the trouble to work up a decent *Gloria in Excelsis*, why not the Creed, which is infinitely more significant?

If I were to go into a strange church on a Sunday morning and hear "Adlam" sung, or music of that type, it would take me perhaps three seconds to form an opinion of that choir, and I should consider the organist and choirmaster quite unworthy the name. This part of the service is judged not merely by the choir's rendition, but by the class of music sung. Of course, nearly every organist considers his taste and selection quite invulnerable, but, please to remember Achilles!

Having a Hymnal on my desk, I have vainly attempted to find a logical connection between the *Te Deum* and *Adeste Fideles*. I should suggest as even better than the *Adeste Fideles*, the use of a *Gloria Tibi*. Would not this make an excellent setting to the *Te Deum*? ! !

It is much to be feared, and therefore regretted, that many organists and choirmasters do not sufficiently realize the importance of their calling. They are only too willing to succumb to the demands of indisposition, the result being that the choir sings music of doubtful quality and poverty of effect. By this I do not mean that one should attempt the impossible, but surely there are enough Communion Services written by men who know how. It is utterly absurd to sing music that is nothing but repetition. Who can endure this nerve-racking display? There are enough good services, without resorting to the John Philip Sousa style. Why should Cruickshank be sung at Easter and Christmas only? It is absurdly simple, although beautiful and effective. And there are many others of the sort. Cramer in E flat, Haynes in E flat, Woodward in D, Eyre in E flat, Martin in C, Stainer in F; and more too numerous to mention. They are of various grades of difficulty, but none too severe for the average choir. The present writer uses these services continually with a volunteer choir, in a small country parish.

Any capable and intelligent choir will be only too glad to work up services of moderate or even greater difficulty, but let the organist and choirmaster confront himself with a greater sense of responsibility, using judgment in selecting music of the very best type, and the increased interest thereby involved, will not stop the break of the congregation nor his own salary, but, on the contrary, make him many friends; and, perchance, increase his stipend. These are obvious truisms, hard to dispute.

Very sincerely yours,

HAROLD FEDERIC,

Organist and Choirmaster, St. James' Church, Long Branch, N. J.

IT IS AXIOMATIC that there can be no such thing as inspiration without a reasonable amount of quiet and repose. All great accomplishments in every sphere of life result from quiet and reflection, deliberation, and inspiration, but the inspiration must come as the flowering and fruiting of quiet and repose. Impulsive action now and again does disclose genius, as Balzac says, "Genius is intensity"; but we take it that intensity, whether of mental or physical action, is the result of careful preparation, and careful preparation implies in the first instance reflection and repose. Based upon these principles of large development, Lent has its place in the economy of life. . . . We must, if we are to be normal, have periods for greater repose. Fashion and the social world recognize the fact that human endurance, apart from all of the claims which this season makes, demands respite. At the pace we are going we are rendering life less effective and satisfactory by reason of curtailed devotions and indifference to those reasonable periods that religion prescribes for soul culture and development. Make it a practical season, make it a beautiful and highly spiritual season, forget for the time being that you are a wheel in the social mechanism, and recognize that beyond all else you are an essential part in God's great scheme. If the great Master of men before undertaking a ministry for the world's salvation must needs pass into eclipse for the period of forty days, then surely we as His followers may worthily emulate His example and gain that which even He demanded—refreshment and inspiration for the great battle of life.—  
*Rev. James E. Freeman.*



## LITERARY

### DR. SANDAY'S ANSWER TO HIS CRITICS

*Personality in Christ and in Ourselves.* By William Sanday, D.D., LL.D., Litt.D. New York: Oxford University Press, American Branch, 1911.

In a pamphlet of some seventy-five pages Dr. Sanday publishes two lectures in which he carries a step further the view of our Lord's Personality which was first put forth in the book *Christologies Ancient and Modern*. In these lectures he attempts to analyze the idea of Personality, to make clear his reasons for distinguishing between the central self or ego and the larger "peripheral" self which the ego controls, and to determine, in a general way, the functions of these two selves. All this in order to answer the critics who have said that he was inclined to overemphasize the "subliminal" or "unconscious" self. He makes clear his realization that the conscious life is of primary importance in all determination of character and conscience.

Having done this, Dr. Sanday proceeds to reiterate the importance of the unconscious side of man's life. The lectures were written more than a year ago, but their publication was delayed in order that they might undergo the scrutiny of some professed philosopher. In a third paper, which is added to the lectures in the present pamphlet, Dr. Sanday sums up and answers the further strictures of his philosophical critics, and especially those of the Bishop of Down, Connor and Dromore, Dr. C. F. D'Arcy, in the *Hibbert Journal* for January, 1911.

His final conclusions may be thus summed up: The unconscious operations of man's mind must be regarded as of very great importance, first, because "these sub—and unconscious states contain the whole deposit of the man's past"; second, because this "reservoir within us of past thoughts and past emotions and of the moral effect of past actions is not only a storehouse but also a workshop," the proof of which "lies in the fact that these past experiences never come back to consciousness in the precise form in which they left it. They have been as much affected by the other contents of that dark storehouse as they are by the other contents of consciousness which meet them in the full day."

Dr. Sanday's interest in all this is not primarily philosophical, but as those who have read the *Christologies* are aware, he seeks by using these psychological facts to get at some explanation of our Lord's consciousness, to determine, in some degree, the relation between His Human Soul and the Godhead. It is dangerous speculation; but it is done in a deeply reverent spirit and without any preconceived theories.

H. O.

### NEW MOWBRAY PUBLICATIONS

Several new and useful publications of the English house of A. R. Mowbray & Co., are at hand. Of these, *Mysteries for the Week*, by "a Priest of the Diocese of Worcester," consists of a series of "little sermons at the Lord's Service on the Lord's Service." It is explained that this course of short sermons, especially arranged for children but also designed to reach their elders, was delivered as a step toward introducing the Holy Communion as the chief act of worship on Sundays. In an old-fashioned parish "a sung Eucharist, with one of these little sermons, was established once a month, at 9:45 A.M. The service occupied exactly an hour, so that it was over a full quarter of an hour before the time of the then accustomed High Mass at 11. The fruits of these little teachings, but still more of the teaching of the service itself, appeared when, after a few years, the parishioners asked for the establishment every Sunday of a choral Eucharist and sermon as the principal service at 11." Possibly like results might be obtained by reading the sermons, or preaching similar ones, to American congregations of like character. [80 cents.] Also consisting of sermons on the same subject, but more elaborate in form, is *Plain Sermons on the Sacrament of the Altar* by the late Rev. W. H. Cleaver, M.A., sometime assistant priest of St. Mary Magdalene, Paddington, and rector of Christ Church, St. Leonards, which is now issued in a fourth edition. There are five sermons treating of various phases of the Holy Eucharist. [40 cents.] A devotional commentary on *The Epistles of Saint John, Verse by Verse*, with short reflections on each verse suitable for daily use as an aid to meditation for simple and devout Christians and for beginners who find the need of such help in their prayer, by Frederic Noel, priest of the Society of St. John the Evangelist, Cowley, is contained in small compass, the text being that of the authorized and revised versions parallel, with the Vulgate Latin also. The comments on each verse are brief and intended to bring out the devotional value. [60 cents.] A devotional work by the late Canon George Body, probably the last of the many works of this sort that he had given to the Church, is published with the title, *The Atonement and the Living Christ*. This consists, in three sep-

arate sections, of notes that were worked out for fuller lectures by the distinguished author himself, and such as would be useful to the clergy in formulating their own addresses. There are notes of four lectures on the Atonement, of addresses on the Seven Last Words, and of three addresses on personal union with the living Christ. The whole consists of a book of only about 100 pages. "While they cannot reproduce the richness of the spoken words," well says the preface, "they may serve as a basis of meditation along the lines of his teachings." [60 cts.; postage 5 cts.] Devotional studies for the days of a week, proceeding in part from the name of the day, but giving an abundant religious and spiritual tone to each, is *The Days of the Week*, by the Ven. E. E. Holmes, B.D., Archdeacon of London, Canon Residentiary of St. Paul's, author of *The Meaning of the Months*, etc. Canon Holmes has become well known for his happy treatment of religious subjects, and this book, following after his attractive volume, *The Meaning of the Months*, is sure to be valued. [40 cents; postage 3 cents.] We have a new volume, the tenth that has appeared, in the valuable series of *The Arts of the Church*, entitled *Heraldry of the Church*, a handbook for decorators, by the Rev. E. E. Doring, M.A., F.S.A., with eighty-three illustrations. While this subject cannot be said to be, in a strict sense, popular, the book is useful as showing the arms of English dioceses and the shields and arms traditionally associated with the Holy Name and with the saints. [60 cents; postage 5 cents.] Useful for general circulation is *Church Customs Briefly Described and Simply Explained*, by the Very Rev. Vernon Staley, Provost of St. Andrew's Cathedral, Inverness. The common matters of the practices and customs of the Church are here briefly described within the compass of a little book of sixty-four pages. [20 cents.] For these, as for all the publications of the Mowbray house, The Young Churchman Co., Milwaukee, are American agents.

A BOOK of very great interest to many American Churchmen has just been published with the title of *Some London Churches*, with historical and descriptive notes by the Rev. Dr. E. Hermitage Day. The book contains 26 etchings from original pencil drawings by G. M. Ellwood. There is also an outline map of that portion of London showing the location of the churches mentioned in the text.

The churches named are all historical, and one is pleased to read of St. Peter's, London Docks, and All Saints', Margaret street, and many others, as the historical associations are recalled. The description of the architectural features is invaluable. An interior view of St. Alban's, Holborn, is very attractive, and one feels a thrill of emotion as he calls to mind the life and work and the sad death of Fr. Mackonochie, whose name will always be associated with this church. The book is published by Mowbray, London, and The Young Churchman Co., Milwaukee. Price, \$2.75; by mail \$2.90.

### AMERICAN TARIFF LEGISLATION

In *The Tariff in Our Times*, Ida M. Tarbell analyzes the successive American tariffs, showing how none of them ever realized adequately the protective doctrine which theoretically underlies them, and how each of them has been enacted with more or less scandal and compromise with "interests." Beginning with The Tariff as a War Tax, she blames the Morrill act of 1861, that was signed by President Buchanan "48 hours before his term ended," for the hostility of England and European nations to the United States during the Civil War. "The increased tariffs made Europe deeply indignant. England and France were particularly hard hit. . . . To make the matter worse for the Republicans, the seceders, in session at Montgomery, adopted a tariff for revenue only. Thus, before Sumter was fired on, Europe had turned to the Confederacy as the more liberal in commercial policy."

War taxes did not disappear when the war was over, and the war debt, followed by war pensions, continued to demand war-time revenues. So a policy of extreme protection was, according to Miss Tarbell, made a permanency in American legislation. Her analyses of the framing of subsequent tariff measures are far from reassuring to those who desire only a legitimate form of protection. Her own conclusion is that the system is a failure. Perhaps, or perhaps, on her own showing, it never has been honestly tried. At any rate, there seems to be no middle ground possible between holding that we should in future have only protective tariffs framed by non-partisan boards, somewhat after President Taft's recommendations, or no protection at all. Which of these possibilities were better, it were "politics" to discuss. [Macmillan.]

### DEVOTIONAL

THE SOMEWHAT unique idea of making it possible for invalids, who are unable to join in a retreat, to have some benefit therefrom, is worked out in *Strength from Quietness*, suggestions for keeping a quiet day, chiefly addressed to invalids and those unable to join in a retreat, by M. Giles, author of *For the King's Watchmen*, including addresses by Bishop King and Dean Butler. With thoughts for preparation before and on the day, there are devotions appropriate for one who cannot take part publicly in the common devotions, and there are also briefer exercises and prayers for those who can take only a small part in this brief following of the retreat. [Longmans, 60 cents.]



## DEPARTMENT OF SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

*Communications intended for the Editor of this Department should be addressed to 1532 Park Avenue, Indianapolis, Indiana*

HERE is, there must be, a close connection between the Sunday school and the Confirmation class. First of all, it is not unfair to say that one purpose of the Sunday school is to lead the pupils up to Confirmation, as to the entrance upon the full adult life of a Christian. The insistence, among Sunday school writers outside the Church, upon "Decision day," the effort they make to get their pupils to "join the Church," are evidence that they, too, recognize that the Sunday school training must lead on to some definite step in the organic life of the Church. Confirmation, being the apostolic rite by which one receives the gift of the Holy Spirit for strength, and, under the rubric a prerequisite, normally, to life as a communicant, the effectiveness of a Sunday school will show itself largely by the answer to this question: How many of your children are confirmed?

THE NECESSITY FOR PREPARATION of Confirmation candidates, supplementary to the regular instruction of the school, is not wholly a discredit to that teaching. In every graded school there will be, naturally, children who have not had the earlier training. Those who enter as primary scholars and stay with the Sunday school until they reach high school years are very few, outside the smaller and older communities. These are almost striking exceptions in the average city Sunday school. It follows then, of necessity, that Confirmation classes will have to be held to supply what these pupils—or should we not now say candidates?—have not had. But more than this, the candidates need to have the doctrinal aspects of the teaching more fully set before them, and with that fuller grasp which a priest is supposed to have.

THE QUESTION was raised by a letter recently, of what sort should the instruction in these classes be? It is not our purpose to discuss the subject matter. That each priest will decide for himself. The emphasis that he will lay on different sides of the truth will largely depend upon his own standpoint. It may be permitted, however, to urge definite and clear teaching as to the position of the Church. What Bishop Parker emphasized in his speech at the Church Club dinner on the occasion of the Chicago meeting of the General Board of Religious Education must always be recalled. Definite knowledge as to the essential things in the Church's teaching is essential in this age of question and intercommunion and breaking down of lines of demarcation. We must see that our Confirmation candidates know beyond a peradventure what the essential facts of the Church's position are, and that the candidates are able to give an explanation of why they hold them.

It is to the form of teaching rather than to the matter that our correspondent called attention. He spoke of the folly of lecturing to a group of school children and then expecting them to remember with proper definiteness what they had heard. Confirmation instructions should be given just as any other instructions ought to be, in that form that is best calculated to impress the child's mind and to result in knowledge and action. It was interesting recently to hear from a clergyman whose boyhood had been spent in a large English parish how he had been taught. The vicar met the classes two or three times a week for three months before the Confirmation, and instructed them by something akin to a lecture; but, and here is the useful point, at the end of each address, the candidates were given a slip with a half dozen questions printed on it. The answers to these were to be brought to the vicar the next time. The result was attention to what was taught, comprehension of it sufficient to write out the answers to the queries, and the self-expression that this involved. How different this to much of what passes for preparation to-day! An American priest some years ago used to insist upon a written and oral examination

from his children on what he had taught then, before presenting them for confirmation.

Some such methods as this might profitably be adopted by many of us. But the essential point is that the instruction must be suited to the children's mental and spiritual development; that it must call for some self-expression, some activity on the part of the candidate; that it should instill clear and sharply cut statements as to the principles of the Church's faith and position; and give practical instruction as to the privileges of the Christian life that the children enter upon when confirmed. To secure the best results this instruction ought to harmonize with the Sunday school instruction.

IT IS NOT ENOUGH to win candidates for Confirmation from the Sunday school, or to secure that all those who are of proper age are confirmed. There is need for care in their after life and teaching. It was the interest in this side of the pupil's life that was so commendable in the schedules of St. John's Sunday school, Detroit. There surely can be no opportunity—or there ought not to be any—for the plaintiff which Dr. Butler quotes in the Open Court and Question Box in the current number of the *American Church Sunday School Magazine*: "Yes, I have been confirmed and taken my first Communion. My teacher and the rector paid me lots of attention until I was confirmed, and then they dropped me." The spiritual responsibility of the teacher must reach through and beyond this period. It must be remembered that the boy while confirmed is not yet fully grown in spiritual strength nor in spiritual experience, and that he needs the fostering care and helpful word of guidance in the early years of his communicant life quite as much as, yes more than, during the time that led up to it.

The spiritual value of a Sunday school will be measured not simply by the answer to our earlier question, how many of the pupils are confirmed; but by the reply to a second one, how many of the confirmed pupils are regular communicants?

IN 1896 the Rev. Charles H. Hayes, afterwards professor of Evidences at the General Theological Seminary, took the oversight of St. Mark's Sunday school, Washington, D. C. There he and his fellows worked out a system of instruction upon the Faith and Duty and Worship of the Church. A series of instructions were prepared and in time published. Before Professor Hayes' death, eighteen months ago, he had prepared and published the *Bible Lessons on the Creed* and on *Christian Duty*, in outlines for the pupils, and a volume of *Teachers' Helps on the Creed*. He left an almost completed manuscript of helps for teachers on *Christian Duty*, which was completed by one of his most intimate friends, and the whole published under the title of *Bible Lessons on Christian Duty, Teachers' Helps*, by Charles H. Hayes, D.D. [The Young Churchman Co., Milwaukee. Pupils' outline, 5 cents. Teachers' Helps, cloth, 75 cents].

The *Pupils' Outlines* are arranged for sixth grade children, but can quite readily be used for still older grades. The *Helps* are published in a volume of some size in which Dr. Hayes sought to guide and stimulate the teacher, so that the material of each lesson was mastered and in part at least digested before it was taught. The book will not serve as a "pony" for an indolent teacher, such as sometimes carries a boy through the mazes of Vergil. The purpose of the course is "to give the child ideals and convictions that will, if put into practice, develop a true Christian character. The fundamental principles of Christian living are taught but they are not presented in an abstract form. The living teachings and examples of the Bible are the immediate subjects of our study and the principles are brought out inductively and gradually." So Dr. Hayes described his plan. Let us see how he worked it out in some specific case. Lesson 20 is on Truthfulness. In the *Outlines* we find a text and seven questions on the topic. To some of these are appended references. In the *Helps for Teachers* these references are gathered together and are followed by four pages of exposition of the subject, in which the real character of lying is set out, God's hatred of it shown by His treatment of typical liars; the baseness of a lie; and finally the nobility of truthfulness, leading on to practical considerations. The Lesson then sums up the teaching, reviews the topic, and sets forth the subject of the next lesson. This is the normal method. The breadth of the book is shown by the contents. After a brief section on How to Teach Christian Duty we find Some Principles that underlie the subject. The Lessons, 44 in number, are grouped under these heads: Why We Ought to Live the Christian Life; The Ten Commandments as Interpreted by Our Lord; Christian Character: The Forming of Christian Character. There are several review lessons that gather together the teaching as a whole. We have here a useful compendium of instruction on Christian Duty that ought to find a welcome. The schools that are using the Chicago Curriculum will be glad of it as it serves as teachers' helps to the grade on Ethics.

NO MAN can rest who has nothing to do.—Sam Walter Foss.



## MY SACRIFICE

Laid on Thine Altar, O my Lord Divine,  
 Accept my gift for Jesus' sake.  
 I have no jewels to adorn Thy Shrine,  
 Nor any world-famed sacrifice to make:  
 But here I bring within my trembling hand  
 This will of mine: a thing that seemeth small,  
 And only Thou, O Lord, canst understand  
 That when I yield Thee this, I yield Thee all.  
 It hath been wet with tears and dimmed with sighs,  
 Clenched in my grasp till beauty it hath none;  
 Now from Thy footstool, where it vanquished lies,  
 The prayer ascendeth, "Let Thy Will be done."  
 Take it, O Father, 'ere my courage fail  
 And blend it so with Thine own will that 'e'en,  
 If in some desperate hour my cries prevail,  
 And Thou giv'st back my gift, it may have been  
 So changed, so purified, so fair have grown,  
 So one with Thee, so filled with Peace Divine,  
 I may not know, nor feel it as my own,  
 But gaining back my will, may find it *Thine*.  
 (AUTHOR UNKNOWN.)

## FINDING OUT WHO IS "BOSS"

BY THE REV. F. S. PENFOLD.

IT is common to see on the wall of a certain class of business office a neat white card with a red border, bearing this legend: "If you wish to find out who is boss here, start something." The beholder is expected to infer from this advice that the local authority will display itself so soon as there is trouble to quell or a dispute to settle. The majesty of proprietorship is supposed to be in abeyance until occasion arises to speak the word of finality. All of which is an excellent idea, well worthy of being worked out in practice.

It has but one drawback. It makes necessary a periodical appearance in that office of some person who will, in the words of the placard, "start something." If nothing is ever "started" there is a beautiful possibility of the seat of authority being entirely overlooked and forgotten, and the official functions more or less dependent upon the recognition of authority being allowed to join the same inglorious desuetude in which authority itself reposes. This is strictly in accordance with the immemorial procedure of human nature. For the proper recognition of authority it is necessary that from time to time authority have its tail twisted so that the speed of its kick be not forgotten and so that authority shall not forget how to exercise itself. It really does take storms to clear the air.

Now the business of the improvement of mankind and the preparation of men for a better life is carried on, or ought to be, in as many offices as there are men. This improvement is nothing more than the increasing growth in power of the better element of a man at the expense of the power of the worse element. The terms better and worse are used relatively here of course. Man is all good and proper. His body, his mind, his soul, all have their place and when they are in perfect adjustment they are a perfect combination, just as the Lord made them. But improvement or a wholesome condition is directly dependent upon this adjustment being right side up. It must be adjusted with the spiritual element in the place of authority, rightly governing the intellectual and physical elements and ceaselessly demonstrating its power to keep both in their place.

All well meaning people, which includes the whole race with degenerates left out, desire to be in this order. Most people believe their state is just that. Whatever weird or grotesque notion of his soul a man may have, or however fantastic be his notion of things spiritual, he will rarely admit that his entire being is not subjected to his spiritual self, within the limits of his own code and ideas.

And the average person is nearly always mistaken about the matter. His life, void of adventure and shock, drifts on without his knowing who is at the helm. His physical, mental, and spiritual functions have hit upon a compromise of associated jurisdiction, each recognizing a kind of neutral zone where the power of the other takes hold. Most lives except the lives of the really poor are so well ordered (in the sense of being uniformly dull and deadly monotonous) that the wholesome and bracing effect of crises and sensations is altogether lacking. Crises in which a man calls upon his good to stand off his evil demonstrate which element has become uppermost in his makeup. He never has a crisis. Consequently he does not know the disorganization that prevails. He supposes his

case to be due to discipline. Really it is due to lack of discipline. He has few qualms or disturbances of conscience; so he concludes that conscience has properly subjugated the rest of him. In fact conscience is not heard from because the rest of him has put conscience in the place where it will presume least.

Now the Church would be a poor thing if it did not deal with this state of man as it does with others. Its normal course of treatment is designed with a peculiar neatness to handle men's abnormalities. Every little while the Church "starts something" to help a man find out who is "boss here." Lent is the "starting of something." The endeavor to keep a good Lent will demonstrate who is "boss" past all peradventure. Let a person make a series of wholesome Lenten resolutions and begin to keep them and he will discover instantly what serious disorganization prevails in his psychological economy. The surprise of such a person will be intense when he discovers that it takes more than a command to bring his lower functions into subjection to his spiritual self.

A concrete instance or two will help illustrate. In the first place the ordering of one's meals in accordance with ecclesiastical discipline will demonstrate that most people, while far from being gourmands or gourmet, are actually greatly dependent for a kind of comfort which has become usual to them, upon a good deal of the sort of food they like. They are at the mercy of their own eating habits. The alimentary canal is really "boss." Their eating has passed largely out of the sphere of a proper regard for health and into the realm of carnal pleasure. To be sure our Creator has caused the earth to produce "every green herb for the service of man" and man is supposed to eat it. But his eating it is not an end in itself but a means to an end; and while a man dreamed that he was entirely master of himself his digestive apparatus became a pretender for the office of "boss."

Or take the matter of social diversion. Man is constituted to be a social animal because his Creator is social. He is meant to derive social pleasure from others and be able to give it himself. But just so soon as he begins to maintain a proper Lenten retirement he discovers that society is not with him an incident, but rather his whole life outside of work. He finds himself with a dangerous distaste for the quiet of home. The fictitious excitement of companies has become a part of him. His social instinct has lost the taste for companionship in the fever of "crushes." He has played cards and sat in front of foot-lights until conversation has become a lost art with him. He has been artificially entertained until he is devoid of all internal resources. He cannot amuse himself—nor can he find interest or satisfaction in serious things. Society being withdrawn he finds life empty and uninteresting. In short something has been "started" and it shows one that he is no longer "boss" in the office of his own life. He is no longer independent nor autonomous. The avenues of discovery along these lines might be pointed out at great length but the above will do.

Now by its Lenten discipline the Church "starts something" which the faithful are expected to finish for themselves. When it is demonstrated that a man's soul is not in a position to exact immediate obedience from his mind and his body he is expected to set about by means of the required ordering of his daily life or by other means if this mild remedy is not sufficient, the proper adjustment of his faculties. Of course if he doesn't wish to that is another matter. We are speaking of people who are sincere in their spiritual aspirations. And he is expected to do so so soon as he knows of his own undisciplined state because some time, soon or late, to-morrow or next year, an occasion will arise when the great business of his life will pass through the office—a business upon which his solvency in eternity will depend. For the proper transaction of that business the discipline of the office must be perfect. For that business will be a fearful temptation of some sort and in the handling of it there must be no doubt that the soul exercises genuine authority over body and mind.

I CAN WISH for you the things I hold good things—a deep, intense love for one higher and stronger than yourself, or that peace and joy which come, one sees, to some elect natures who have got rid of the achings and yearnings of self and live in the life of others.  
 —George S. Merriam.

NONE BUT GOD can satisfy the longings of an immortal soul; that as the heart was made for Him, so He only can fill it.—Trench.



## Church Kalendar



Mar. 1—Friday. Ember Day. Fast.  
 " 2—Saturday. Ember Day. Fast.  
 " 3—Second Sunday in Lent.  
 " 10—Third Sunday in Lent.  
 " 17—Fourth Sunday (Mid-Lent) in Lent.  
 " 24—Fifth Sunday (Passion) in Lent.  
 " 25—Monday. Annunciation B. V. M.  
 " 31—Sixth Sunday (Palm) in Lent.

### CALENDAR OF COMING EVENTS

Mar. 25—Consecration of the Rev. H. St. George Tucker, Bishop-elect of Kyoto, Kyoto, Japan.  
 Apr. 11—Special Session of the House of Bishops, New York City.  
 " 16-19—Church Congress, St. Louis, Mo.  
 " 24—Arizona District Convocation, Tucson.  
 " 24—Louisiana Dioc. Council, New Orleans.  
 " 24—Massachusetts Dioc. Conv., Boston.  
 May 1—Alabama Dioc. Council, Birmingham.  
 " 1—New Mexico Dist. Convocation, Silver City.  
 " 1—Western Massachusetts Dioc. Conv., Great Barrington.  
 " 7—New Jersey Dioc. Conv., Mount Holly.  
 " 7—Pennsylvania Dioc. Conv., Philadelphia.  
 " 7—South Carolina Dioc. Conv., Beaufort.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

#### ALASKA.

The Rev. A. R. Hoare of Point Hope.

#### CHINA.

#### HANKOW:

Miss Elizabeth P. Barber of Anking.  
 Deaconess Edith Hart of Hankow.  
 Rev. and Mrs. C. F. Lindstrom of Klukiang.  
 Rev. S. Harrington Littell of Hankow.

#### JAPAN.

#### KYOTO:

Rev. K. Hayakawa of Osaka.

#### NEVADA.

Rt. Rev. H. D. Robinson, D.D.

#### THE PHILIPPINES.

Mrs. Anne Hargreaves of Bagulo.

#### SPOKANE.

Rt. Rev. L. H. Wells, D.D.

#### UTAH.

Rt. Rev. F. S. Spalding, D.D.

#### VIRGINIA.

Rev. G. P. Mayo (Mountain Work).

## Personal Mention

THE Rev. ALBERT AUNE has resigned the position of assistant minister at St. Luke's Church, Baltimore, Md., and will spend the next few months in Philadelphia.

THE Rev. F. G. BUDLONG, Dean of the St. Paul Convocation, and rector of Christ Church, St. Paul, Minn., has sent his resignation to the vestry of Christ Church to take effect on April 15th. Mr. Budlong has accepted a call to the rectorship of Christ Church, Winnetka, Ill., in the diocese of Chicago.

THE address of the Rev. E. G. BURGESS BROWN is changed to 57 Huntley street, Toronto, Ont., Canada.

THE Rev. APPLETON GRANNIS, formerly a curate at Trinity Church, Boston, who has been temporarily in the West regaining his health, is in charge of St. Anne's Church, Lowell, Mass., during the Lenten season.

THE Rev. C. McLAREN HOWARD, formerly rector of Elizabeth City parish, Hampton, Va. (diocese of Southern Virginia), is now rector of St. Luke's parish, Church Hill, Queen Anne's County, Md. (diocese of Easton).

THE Rev. HAROLD JENKINS, for the past sixteen months priest-in-charge of St. Mark's mission, Crystal Falls, Mich., has accepted a call to become assistant to the Dean of St. Mark's Cathedral, Grand Rapids, Mich.

THE wardens and vestry of St. Paul's parish, New Albany, Ind., have declined to grant the Rev. A. LEFFINGWELL's request, recently made public, that he be permanently released from the rectorship, in order to return East on account of family and other business matters; and, in view of the mutual interests of parish and rector, have asked him to hold his plan in abeyance.

THE Rev. HENRY DE WOLF DE MAURIAC, rector of Trinity Church, Litchfield, Minn., has resigned charge of the parish, his resignation taking effect on April 8th.

THE Rev. WILLIAM B. MAWHINNEY, formerly curate at the Church of the Holy Communion, Paterson, N. J. (diocese of Newark), is now in charge of St. Clement's Church, Hawthorne, N. J. His address is 803 S. Twelfth street, Newark, N. J.

THE Rev. WALTER H. MOORE, formerly of St. Philip's Church, Chicago, Ill., has accepted the rectorship of St. Luke's Church, South Glastonbury, Conn., and entered upon his duties on February 1st.

THE Rev. EDMUND A. NEVILLE has resigned the rectorship of Grace Church, Muncie, Ind., and has accepted a call to St. Paul's Church, Monterey, N. L., Mexico. Mr. Neville will be in residence in his new field on March 1st, and his address to which mail should be sent is, Calzada del Progreso 30, Monterey, N. L., Mexico.

THE Rev. THOMAS HENRY MARCHANT OCKFORD, formerly in charge of Coventry Parish, Upper Fairmount, Somerset County, Md., is now in charge of St. Paul's Church, Whitmarsh parish, Trappe, Talbot County, Md., in the diocese of Easton.

THE Rev. LOUIS A. PARSONS has resigned the rectorship of St. Paul's Church, Brunswick, Me., and has accepted a call to St. James' Church, Amesbury, Mass.

THE Rev. J. J. N. THOMPSON, formerly in charge of the Church of the Good Shepherd, Mobile, Ala., has accepted a call to St. Athanasius' Church, Brunswick, Ga., where he is now in residence. He should be addressed at 1320 Albany street.

THE Rev. AUGUST M. TRESCHOW, formerly of St. John's Church, Coraopolis, Pa., has taken charge of Trinity Church, Washington, Pa., until Easter.

THE Rev. WARNER E. L. WARD, formerly of Brooklyn, N. Y., is now in charge of St. Stephen's Church, Netherwood, Plainfield, N. J., and should be addressed at Truell Hall, Netherwood Heights, Plainfield, N. J.

THE Rev. WILLIAM T. WESTON, priest-in-charge of St. Paul's Church, Oakhill, and Christ Church, Greenville, N. Y. (diocese of Albany), has accepted a call to the rectorship of St. Mark's Church, Green Island, Troy, N. Y., and has entered upon his duties in his new field.

THE address of the Rev. OSCAR WOODWARD ZEIGLER is changed from Mechanicsville, Md., to 864 W. Lombard street, Baltimore, Md.

### ORDINATIONS

#### DEACONS

ERIE.—In Trinity Church, Newcastle, Pa. (the Rev. D. E. S. Perry, D.D., rector), on Quinquagesima Sunday, February 18th, EARL HUNTER PERRY, M.D., was made deacon by Bishop Israel. The candidate was presented by his brother, the rector of the parish, and the sermon was preached by the Rev. L. M. A. Haughtwont, rector of Christ Church, Meadville. The Rev. Dr. Roscamp of St. Andrew's, a mission of Trinity Church, also took part in the service. Dr. Perry has been actively engaged as a lay reader in the missions in and about New Castle during his time of preparation for the diaconate, as well as continuing in his practice of medicine.

OKLAHOMA.—In St. James' Church, Purcell, Okla., on Friday, February 2nd, the Feast of the Presentation of Christ in the Temple, Mr. JOHN CAUGHEY was ordered deacon by Bishop Brooke. The candidate was presented by the Rev. William Metcalf of Pawhuska, Okla., and the Bishop of the diocese was the preacher. Mr. Caughey is in charge of St. James' Church, Purcell, St. Mary's Church, Paul's Valley, and Epiphany Church at Lindsay, residing at Purcell.

#### PRIESTS

MINNESOTA.—On St. Matthias' Day, February 24th, in Christ Church, St. Paul, Bishop Edsall advanced to the priesthood the Rev. WILLIAM GUION STUDDWELL, the Rev. ARINGTON AICE McCALLUM, and the Rev. LEONARD HOFFMAN BURN. The Rev. Mr. Studdwell was presented by the Rev. J. E. Freeman, the Rev. Mr. McCallum by the Rev. Stanley Kilbourne, and the Rev. Mr. Burn by the Rev. John Wright. The service was at 10 o'clock and the choir of Christ Church was assisted by a number of the boys from St. Mark's, Minneapolis. The Rev. Julius A. Schnaaf, rector of St. John's Church, was the preacher. The Rev. C. E. Haupt read the Epistle and the Rev. William C. Pope the Gospel. Assisting in the service were also the Rev. A. G. Pinknam and the Rev. F. Zoubek. The Rev. Mr. Studdwell is assistant at St. Mark's, Minneapolis; the Rev. Mr. McCallum at Holy Trinity, Minneapolis; and Mr. Burn is in charge of St. James' Church, St. Paul.

### DEGREES CONFERRED

UNIVERSITY OF PENNSYLVANIA.—LL.D. upon the Rt. Rev. PHILIP M. RHINELANDER, Bishop of Pennsylvania.

### DIED

BARRY.—In England on February 9th, RUTH MILLER, wife of F. E. H. BARRY, and daughter of the Rev. and Mrs. John Miller of Tunkhannock, Pa.

COALE.—Suddenly in Washington, D. C., February 15th, ELSIE RAY COALE, wife of Alford G. Coale, and daughter of James E. Ray, and Mary C. Jauncey Ray, his wife, of New York City.

MORRIS.—At her home in Madison, Wis., on February 27, 1912, HARRIET GRANNIS, wife of W. A. P. MORRIS, of Madison, Wis. Funeral from Grace Church on Thursday at 2 o'clock.

"We bless Thy Holy Name, for all Thy servants departed this life in Thy faith and fear."

SIMMONS.—Entered into life eternal Saturday morning, February 3, 1912, at her home in Thomasville, Ga., GILLIE FRANCES SIMMONS, beloved wife of the Rev. John S. Simmons. The burial service was held in the Church of the Good Shepherd, Thomasville, on February 5th. Interment was made on the 7th in Evergreen Cemetery, Richmond, Va.

"Faithful unto death."

SNEDEKER.—At Singapore, Farther India, of malarial fever, on Wednesday, February 7th, in his twenty-third year, PHILIP SNEDEKER, son of the Rev. C. H. Sneaker of St. George's Church, Hempstead, Long Island. He was a graduate of Harvard College, a student in Harvard Law School, and was on a journey around the world with a friend. Memorial services will be held next September.

### RETREATS

#### ST. BARNABAS' HOSPITAL, NEWARK, N. J.

A day of retreat for Associates of St. Margaret's and other women will be held in St. Barnabas' Hospital on Saturday, March 30th. Conductor, the Rev. A. W. Jenks. Apply to the SISTER-IN-CHARGE, St. Barnabas' Hospital, Newark, N. J.

#### HOLY CROSS MISSION, NEW YORK

A day's Retreat for women will be given in Lent at Holy Cross Mission, Avenue C and Fourth Street, New York City, on Saturday, March 30th. Conductor, the Rev. Father Officer, O.H.C. Apply to the ASSISTANT SUPERIOR, St. John Baptist House, 233 East Seventeenth street, New York City.

#### ST. MARGARET'S CONVENT, BOSTON, MASS.

A day of Retreat for Associates and other women will be held in St. Margaret's Convent on Tuesday, March 12th. Conductor, the Rev. H. M. Little, rector of the Church of the Advent, Westmount, Quebec. Apply to the ASSISTANT SUPERIOR, St. Margaret's Convent, 17 Loulsburg Square, Boston, Mass.

#### SISTERS OF THE HOLY NATIVITY, NEW YORK

A LENTEN RETREAT FOR WOMEN will be given on Friday, March 15th, at the Mission House of St. Mary the Virgin, 133 West Forty-sixth street, New York City, the Rev. A. W. Jenks, Conductor. Apply to the SISTERS OF THE HOLY NATIVITY.

### PAROCHIAL MISSION

Parochial Mission at St. Paul's Church, Clinton and Carroll streets, Brooklyn, New York, from March 29th to Easter Day, given by the Fathers of the Order of the Resurrection of England. Preaching every night at 8 o'clock, and at 11 A. M. and 4 P. M. on Sundays. A Retreat for women will be held on Friday, March 29th. Applications should be made to the Mother Superior, Holy Name Convent, 419 Clinton street. Rally for men on March 29th at 8 P. M. Father Seyzinger will preach the Three Hours on Good Friday.

### MISSING

BURKE.—ROBERT (NATHANIEL) BURKE, son of Charles and Emma Burke, West Green Harbour, Shelburne County, Nova Scotia, Canada. He was last heard of in September, 1907, and was then at Miss Mason's School, Terrytown, on the Hudson River. Previously he was living in New York City. Should any reader have knowledge of his whereabouts or folk, would he kindly remember the poor old folks at home and communicate with the Rev. C. H. TALMAY, Holy Cross Rectory, Lockport, Nova Scotia, Canada.

### CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable



rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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**PRIEST**, English Orders, in good standing, evangelical in doctrine and practice, extempore preacher, Keswick sympathies, of extensive experience, would accept agreeable post. Salary \$1,500 to \$2,500. Address "L. L.," care LIVING CHURCH, Milwaukee, Wis.

**PRIEST**, experienced, married, musical, Catholic, desires work in city parish. Middle and Southern States. Would accept good curacy. Address "X.," care LIVING CHURCH, Milwaukee, Wis.

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**THE REV. E. CAMPION ACHESON**, rector of Holy Trinity Church, Middletown, Conn., desires to recommend a young lady, graduating in June from Wesleyan University. The lady is prepared to teach History, English Literature, French, and Science. She is a communicant of the Church.

**POSITION WANTED.**—Experienced **MATRON** and **HOME-MANAGER** having extensive knowledge of children's care. Institution or private home. Widow; middle-aged. Mrs. **DRUMMOND**, 941 Chicago avenue, Evanston, Illinois.

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BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

A. R. MOWBRAY & CO. LTD. London.  
(The Young Churchman Co., Milwaukee, American Agents.)

*Duty and Conscience.* Addresses given in Parochial Retreats at St. Mary Magdalen's, Paddington, Lent, 1883 and 1884. By

Edward King, D.D., late Bishop of Lincoln. Edited by B. W. Randolph, D.D., Canon of Ely. Price, 80 cents.

*The Old Miracle Plays of England.* By Netta Syrett, author of "The Story of St. Catherine of Siena." With two illustrations from water-colour drawings by Helen Thorp. Price, 80 cents.

*Roses of Martyrdom.* Stories of the "Noble Army of Martyrs" for Children. By C. M. Cresswell. With eight illustrations in colours. Price, \$1.00.

*The Greater Triumph.* A Story of Osborne and Dartmouth. By Archibald K. Ingram. With seven illustrations by Donald Maxwell. Price, \$1.00.

*The Dragon of Wessex.* A Story of the Days of Alfred. By Percy Dearmer. Price, \$1.40.

DODD, MEAD & CO. New York.

*The Chalice of Courage.* A Romance of Colorado. By Cyrus Townsend Brady, author of "The Island of Regeneration," "The Better Man," "Hearts and the Highway," "As the Sparks Fly Upward," etc., etc. With illustrations by Harrison Fisher and J. N. Marchand. Price, \$1.30 net.

*Death.* By Maurice Maeterlinck. Translated by Alexander Teixeira De Mattos. Price, \$1.00 net.

HENRY HOLT & CO. New York.

*Saints and Heroes to the End of the Middle Ages.* By George Hodges. With illustrations. Price, \$1.35 net.

LONGMANS, GREEN & CO. New York.

*The Old Testament.* By the Rev. H. C. O. Lanchester, M.A., rector of Salle, Norfolk. Price, 90 cents net.

*Jesus Salvator Mundi.* Some Lenten Thoughts on Salvation. By the Rev. J. H. Beibitz, M.A., rector of Shelsley Beauchamp and Shelsley Walsh, Worcester, late vice-principal of the Theological College, Lichfield. Author of "Gloria Crucis." Price, 90 cents net.

*Steadfastly Purposed.* Notes of a retreat for Churchwomen. By the Rev. John Wakeford, B.D., prebendary of Clifton in Lincoln Minster. Price, \$1.00 net.

*A Short Introduction to the Old Testament.* By the Rev. F. Ernest Spencer, M.A., vicar of All Saints', Haggerston. Price 90 cents net.

*The Church and the Age.* By William Ralph Inge, D.D., Dean of St. Paul's, honorary fellow of Jesus College, Cambridge. Price, 60 cents net.

*The Passion of Christ.* A Study in the Narratives, the Circumstances, and some of the Doctrines Pertaining to the Trial and Death of our Divine Redeemer. By the Rev. James S. Stone, D.D., rector of St. James' Church, Chicago. Price, \$1.50 net.

BOOKLETS.

A. R. MOWBRAY & CO. LTD. London.

(The Young Churchman Co., Milwaukee, American Agents.)

*The Wisdom of the Simple.* Being the Golden Sayings of Giles of Assisi. Translated by the Rev. T. A. Lacey, M.A., Warden of the Diocesan Penitentiary, Highgate. Flexible leather, 40 cents.

*A Bunch of Pansies.* Thoughts Gathered in the Garden of God. By A. R. G. Flexible leather, 40 cents.

PAPER COVERED BOOKS

A. R. MOWBRAY & CO., LTD. London

(The Young Churchman Co., Milwaukee, American Agents.)

*What the Church Did for England.* Being the Story of the Church of England from A. D. 690 to A. D. 1215. By Gertrude Hollis, author of "How the Church Came to England," "That Land and This," etc., etc. With fifteen illustrations. Price, 60 cents.

PAMPHLETS

*A Plain Man's Thoughts on Biblical Criticism.* By Eugene Stock, D.C.L. Price, 15 cents.

*Four World's Tours.* And other information concerning the World's Sunday School Association and the World's Seventh Convention, to be held in Zurich, Switzerland, July 8-15, 1913.

*The Empty Tomb.* An Address by the Rev. William Harman van Allen, D.D., L.H.D., rector of the Church of the Advent, Boston, on Easter Monday, 1911. Delivered in Tremont Temple, at the Request of the Bible Club of Boston, and stenographically reported.

The Magazines

THE *Edinburgh Review* maintains the old tradition of unsigned articles. "Auguste Rodin," "The Sovereignty of the Air," "Russo-Chinese Relations 1224-1912," are titles of valuable articles in the January issue. "The Wessex Drama" unfavorably criticises Mr. Thomas Hardy's pessimism, and concludes: "Whatever else the attitude of the pessimist is or is not, it is foreign to the spirit of the New Testament—so foreign that it is not a little surprising to see the Churches and Churchmen, those even from whom better things might have been looked for, accepting it. . . . The first Christians lived in a world whose evils they denounced unsparingly and somewhat indiscriminately; the last charge that can be brought against them is that of opportunism or compromise. But their heaven was not in the past but in the future; they would have regarded despair as faithlessness; for them, as for their Founder, the Kingdom of God was 'at hand.'"

THE *Westminster* favors "Welsh Disestablishment" and "The Religion of Science," a theology which leaves the "New Theology" of Mr. R. J. Campbell behind as too conservative. Other articles are on "The Renaissance in Asia," "Trades Unions and the Law," and "The Australian Democracy."

THE CATECHISM

WE NEVER weary of urging our clergy and laity to stand by the Catechism of the Church. The perpetual longing for something new cannot be gainsaid. But as the Bible is the crucible in which the best truths for this world and the next are compounded, so that splendid epitome of divine truth, the Church Catechism, the very pith and marrow of Bible teaching, stands peerless and unequal for shaping Christian character and directing Christian life. "I believe," said Archbishop Benson, "that there never has been in the hands of any Church any manual representing the doctrines, the true spirit of the Bible, to compare with the Catechism of the Church of England." A later witness, Canon Newbolt, has given this eloquent testimony to its worth and power: "Nothing is more wonderful in Christianity than its applicability to the shifting circumstances of our ever-changing world, and to the various types of humanity which come under its sway. So will it be found with this Catechism, which embodies its precepts, that while suitable for a child it appeals to the grown man, while drawn up in the sixteenth and seventeenth centuries, it has a clear message also to the twentieth, and that complex life in cities as well as quiet life in the country are alike calmer and fuller if based on an intelligent appreciation of these elementary truths, which begin with the Christian name of the individual and end with 'charity to all men,' as the Creed also begins with 'I' and loses itself in the Catholic Church and the Communion of Saints in that life which is everlasting."—*Canadian Churchman.*

LIFE IN EPIGRAM

JUST A LITTLE too late may be eternally too late.

He who puts his soul into his work turns his daily task into poetry.

The arithmetic of genuine friendship is that it doubles our joys and divides our sorrows.

He who wavers is molded by the world, but he who goes straight ahead molds the world.

Charity suffereth long and is kind. But it is well enough to remember that charity did not say that about itself.

I know of a church of a thousand members which could not furnish soldiers enough for Gideon's army of three hundred.—*Northwestern Christian Advocate.*



# THE CHURCH AT WORK

## CLUB BUILDING AT CORNELL UNIVERSITY

THE HUNTINGTON CLUB was founded last fall in connection with Cornell University for the sake of gathering together the 400 Churchmen studying at that university, and for providing dormitory and club privileges for them. The idea originated with Bishop Olmsted. With the coöperation of a committee appointed by him, letters were sent out to Churchmen in the State, acquainting them with the project and asking their assistance. A small fund was placed at the Bishop's disposal, and a committee consisting of Ithaca men, connected with the university, set to work to secure a building suitable for the purpose in view. The committee desired a place that would be large

ter, Miss Mary Cornell, and of Mrs. Blair.

The club asks that any Churchman intending to enter Cornell will, before engaging rooms elsewhere, communicate with the director, T. Carlile Ulbright, 128 Dryden Road, Ithaca, New York. To this end they ask that any of the clergy knowing of such intending students will bring the matter to their attention.

## CONFIRMATION IN A STATE PENITENTIARY

A REMARKABLE service was held at the State Penitentiary at Stillwater, Minnesota, on Saturday, February 17th, when the Rev. J. S. Budlong, one of the chaplains of the penitentiary and rector of Ascension Church,

following extract from the Bishop's Lenten pastoral of last year:

"Above all, let the Church in its corporate capacity take heed to itself lest it offend by bad example, lest it itself throw a stumbling-block in the way of weak members and thus undermine its own position of consistency as teacher and guide. Easter-Even, the Saturday before Easter, is not only a part of Lent, but, as corresponding to a portion of the period through which our Lord's crucified body lay in the tomb, is one of the most solemn portions of the season. It is not a proper date for egg-hunts for children, or sales for the benefit of the Church. Mid-Lent as an opportunity for Church entertainments, having social or pecuniary purposes, is a snare and a delusion to the very flesh to which the concession of a relaxation in the six short weeks of discipline is made."



HUNTINGTON CLUB HOUSE, CORNELL UNIVERSITY.

enough to afford living accommodations for thirty to thirty-five students, board for twice that number, and with a large room which could be used for club purposes by several hundred more. After considering many places, the committee decided upon the Sheldon Court Inn, then occupied by the Hispano-Americano Club, which is in the centre of the rooming-house district on the hill, and but a few steps from the campus. Extensive alterations were made to the building, and it was practically re-furnished before occupancy this fall by the Huntington Club. About thirty men live in the club, twice as many eat there, and there is large and increasing non-resident membership.

The building which has now become the home of the Huntington Club is a large two-story structure of the Spanish type. More than half the first floor is given over to a large entrance hall, and to one big club room which is for the use of all resident and non-resident members. This room is adequately furnished with desks, tables, Morris chairs, desk chairs, a piano, a large reading table, and a pool table. The reading table, a sideboard, and some dozen of the chairs are of considerable historic interest to Cornell students as they once constituted the dining-room set of Ezra Cornell, founder of the university. They are the gift of his daughter,

presented six convicts to the Bishop for confirmation. Four of these men are serving life sentences for murder. The chaplain had baptized four of the candidates with several others in the course of his ministrations. The confirmation took place in one of the corridors of the hospital which the doctor had transformed into a chapel for the occasion. The chaplain holds service on every other Sunday morning at nine o'clock at the new prison where 120 men are working at present, and does a large amount of personal work among the men at the old prison.

## LENT IN THE DIOCESE OF LEXINGTON

A NOTABLE ADVANCE in diocesan observance of Lent is shown in the diocese of Lexington, where it was resolved, at a conference of the clergy held in January, that there should be a joint observance of the season throughout the diocese, and not merely the local observance that has been customary. Accordingly the Bishop, with two of his clergy as a committee, has issued a pamphlet containing a Lenten pastoral, a series of subjects for Lenten discourses, and a schedule of Lenten services in the various churches of the diocese, showing the abundant provisions that have been made. Stress is wisely laid in the "Foreword" upon the

## MARRIAGE OF DIVORCED PERSONS IN DIOCESE OF LOS ANGELES

IN A LETTER to his clergy, the Bishop of Los Angeles states that he finds from the records of several counties submitted to him, that a number of the clergy have solemnized the marriage of persons who have been divorced. He assumes, as a matter of course, that the "spirit of the canon" has been observed, but he directs attention to the fact that the letter of the canon cannot have been observed, since the papers required to be furnished him as the ecclesiastical authority have not been submitted in such cases. He expresses the hope that in any future instance the canon may be observed to the letter.

## QUIET DAY FOR CLERGY HELD IN KANSAS CITY

BISHOP PARTRIDGE invited his clergy to a quiet day, to be held at St. George's Church, Kansas City (the Rev. C. T. Brady, L.L.D., rector), on Wednesday, February 14th. The Holy Communion was celebrated at 10, there were addresses and meditations from 10:45 to 12:45, luncheon at 1, addresses and meditations from 2 to 4, Evening Prayer at 4:15. Those present reassembled that same evening in Dr. Brady's study for a clerical round table. On Thursday, the 15th, Morning Prayer was said at 9:30 and an informal conference followed in the rector's study until noon. Luncheon was served at 1 and final adjournment followed shortly thereafter. A remarkably good attendance was shown. But one clergyman of those in charge of work in the diocese was absent and he was obliged to be away. The Rev. F. M. Weddell, of Grace Church, Carthage, was chosen for secretary and it was decided to meet with the rector of Grace Church, Chillicothe, the Rev. Oscar Homburger, late in October of this year. A plan to equalize the travelling expenses of those attending the meetings was proposed and adopted. Perhaps the most noteworthy event of the two days conference resulted from a most telling presentation by the Bishop on Thursday morning of the relation of our symbolism to that of the old covenant. It was resolved that a commission be constituted to work in conjunction with the Bishop in preparing a series of outline for the instruction of child-



ren in the relation existing between our forms and beliefs of to-day and those of other people and of earlier times. The President of the Standing Committee, the Arch-deacon, the three Deans of convocation, were chosen as members of said committee, and Dr. Brady was selected to assist the committee in procuring illustrations or in having any of their publications printed. The quiet day itself was most profitable and the Bishop has expressed his intention of making it an annual affair. The clergy expressed their appreciation of the courtesies and hospitality of the rector and members of the congregation of St. George's, and above all of the Bishop who invited them to this gathering as guests of himself and who so successfully bent his energies to making it a time of great personal profit to those that were present.

#### WORK AMONG COLORED PEOPLE IN KANSAS CITY

THE REV. E. S. WILLETT, in charge of St. Augustine's, Kansas City, has been doing a most efficient work among some of the poorer members of the colored race for the past two years. The work has been in the way of caring for neglected children, and instructing older people in better ways of getting along. Now he has associated with him the Rev. J. H. King and between them they are enabled to do a more extensive settlement work among their people. To aid in this work Mr. Willett has organized among the negro social workers a brotherhood, of which he is the head, and which will be no small factor in the working out of the problem. Mr. Willett has so conducted his work that it has met with the approval of those interested in good citizenship although they were not members of the Church. This part of his work has its headquarters some six or eight blocks north of St. Augustine's and is known as St. Simon's the Cyrenian. Mr. and Mrs. King make their home at St. Simon's and the work has met with the approval of the authorities of the juvenile court to such an extent that many of their wards are turned over to the St. Simon's home.

#### "QU'APPELLE'S APPEAL"

THE ABOVE is the title of a circular sent out by the Bishop of Qu'Appelle, asking for assistance in reaching the growing multitudes that are thronging into his diocese in the Canadian Northwest. That diocese includes the southern part of the province of Saskatchewan and the eastern portion of the province of Alberta. How large an increase in population there has been is shown by the statement that ten years ago there were 91,000 persons in the province of Saskatchewan where now there are nearly a half-million. Settlers are coming from all parts of Europe, from the United States, and from England. Regina, the see city, is also the capital of the province, and Parliament buildings are shortly to be erected at a cost of two and a half millions. The Government now offers a "magnificent site of fifteen acres in the best part of the city of Regina, adjoining the Parliament buildings, upon which may be erected a College, Residential Schools, Clergy-house, Bishop's Court, and the Cathedral Church of the Diocese." The Bishop has contracted for a half of this site at a cost of \$15,000., and has paid the first \$1,000. He is bound by a condition of the purchase to "erect buildings to cost at least eighty thousand dollars by October, 1914. The remaining seven and a half acres may be purchased by the diocese in the year 1914 for a further sum of fifteen thousand dollars, on condition that by January, 1926, there shall be spent at least two hundred thousand dollars in the erection of the College, the Cathedral, and other buildings. The

value of this property is so far in excess of the purchase price even to-day that these generous conditions are a sure indication of the desire of the people of the country to see our Communion well established in the Capital of the Province." The Bishop feels that these buildings are urgently needed for their own sake and not merely in order to hold the real estate, and he asks assistance in completing the purchase.

#### SETTLEMENT AT HOPE MILLS, N. C.

AT CHRIST CHURCH MISSION, Hope Mills, N. C. (the Rev. Norvin Cornelius Duncan, vicar), there is being carried on what is stated to be the only purely settlement work within the diocese of East Carolina. There has lately been completed a commodious parish house and rectory, the former comprising the first floor, the latter the second. The cost has been about \$3,500. The rooms in the parish house are constantly in use, and the effect upon the 1,500 mill operatives is beginning to be seen. The church



CHRIST CHURCH MISSION,  
HOPE MILLS, N. C.

building itself is in great need of repairs, and the congregation taxes its capacity so that a new building must shortly be secured. Work is also maintained in two adjacent communities.

#### CHURCH PLEDGES COLLECTABLE AT LAW

THE SUPREME COURT of Georgia has given a decision that pledges for money for Church purposes are lawful debts and collectable at law. The case, according to an Atlanta dispatch to the New York *Tribune*, is one of the Georgia Baptist Assembly against W. G. Owenby. Owenby had promised to pay \$500 if the Assembly would locate its Chautauqua at Blue Ridge, in Fanning County. This was done, and he was called on to pay. Now he must do so and pay interest as well.

Mr. Owenby's protest that he agreed to contribute only \$100, but was prevailed on to make it \$500 to make certain "stingy" citizens subscribe, availed him nothing in the high court.

#### FUNERAL OF THE LATE REV. S. H. WEBB

THE FUNERAL of the Rev. Samuel H. Webb, the late secretary of the diocese, was held from Christ Church, Providence, R. I., of which parish he was rector emeritus, on Tuesday, February 20th, at 2 P. M. The body lay in state in the church from 12 o'clock to the time of the funeral, guarded by the clergy of the diocese in relays of four, and was viewed by a large number of people. The church was not large enough for all who wished to attend, and the Sunday school room adjoining was thrown open to accommodate them; the seats being arranged so as to make the room practically a part of the church. The Bishop of the diocese, Dr.

Perry, officiated, assisted by the rector of Christ Church, the Rev. A. H. Wheeler, and the Rev. George L. Locke, D.D., rector of St. Michael's, Bristol. About forty of the clergy in vestments attended, and the hymns, "The Strife is o'er" and "For All the Saints," were rendered by the full choir. The pulpit and lectern were banked with flowers and the casket covered with a magnificent sheaf of white roses. The Bishop and the Rev. Mr. Wheeler officiated at the committal in the North Burial Ground. At the close of the service at the church the Bishop presided over a meeting of the clergy present who voted to appoint a committee of five to draw up suitable resolutions on the death of Mr. Webb and of sympathy for the family. The Bishop appointed the Rev. George L. Locke, D.D., the Rev. George McC. Fiske, D.D., the Rev. Emory H. Porter, D.D., the Rev. Alfred H. Wheeler, and the Rev. Levi B. Edwards on the committee.

#### ASH WEDNESDAY MUSICAL SERVICES IN MILWAUKEE

LENT in Milwaukee, as elsewhere in the Middle West, began with a blizzard which was at its height at the time of the evening services. Notwithstanding that, there was reasonably good attendance at All Saints' Cathedral and also at St. Paul's Church for musical services that had been arranged. At the Cathedral the choirs of the Cathedral and of St. James' Church, forming a chorus of more than one hundred voices, united in rendering the cantata "Olivet to Calvary," by J. H. Maunder, while at St. Paul's Church the choir of the parish sang Spohr's oratorio, "The Last Judgment." The Rev. Frederick Edwards, rector of St. James' Church, preached the sermon at the Cathedral.

#### LEGACIES AND BEQUESTS

ST. JOHN'S PARISH, Honeoye, N. Y., has received a bequest from the late Mrs. Julia McBride of \$1,000, to be applied to its Endowment fund, \$500 toward a parish building, and \$100 for parish expenses, to provide what Mrs. McBride usually contributed each year, and \$100 for any necessary repairs on the parish building. Mrs. McBride was confined to her home for several years; she was ever anxious for the parish welfare, and ready to help in its support. To receive the Church's ministration was her greatest happiness, and only a day or so before she was stricken with paralysis she made her last Communion.

#### ROMAN CATHOLIC COMITY

THE PRIEST and members of St. Lawrence Roman Catholic Church, Muncie, Indiana, invited the Rev. Edmund A. Neville, rector of Grace Church, who is leaving for a new charge, to be the guest of honor at a banquet held in the parish-hall on the evening of Shrove Tuesday.

After the dinner, the Rev. Fr. Marr, introduced Mr. Neville to the large gathering, and paid a warm tribute to his work as a priest and citizen. Mr. Neville in responding, spoke of the fraternal spirit which animated the priests and people of both congregations, and of the many acts and kindnesses shown to him by his Roman Catholic friends.

#### BERKELEY DIVINITY SCHOOL NOTES

THE ANNUAL meeting of the trustees of Berkeley Divinity school, Middletown, Conn., was held on Monday, February 19th, at the home of Dean Hart. Bishop Brewster, president of the board, was in the chair, and the other members present were Bishop Lines, of Newark; Rev. Dr. John Binney, ex-dean; Rev. Dr. S. O. Seymour, of Litchfield; Rev. E. Campion Acheson, of Middletown; Dean Samuel Hart, Hon. Burton Mansfield, of New Haven; Judge Gardiner Greene, of Nor-



wich, and Charles E. Jackson, of Middletown.

The report of the library showed the addition of 803 volumes, 228 by purchase from the income of the alumni fund and the Alsop Memorial fund, and 575 by gift.

The dean presented a full report of the work of the past year, and referring to the biennial catalogue now in the press, he showed that the whole number of students admitted to the school since its establishment is not far from 600; and that of this number there are 365 still living and engaged in the work of the ministry.

The need of an increase in the general endowment fund for the school, for the enlargement of the teaching force, the increase of salaries, the maintenance of buildings, etc., was set forth with due acknowledgement of the gifts of former and present benefactors. It was specially urged that the Bishop Williams Memorial fund should be increased to its originally intended amount of \$75,000.

Rev. Charles Baker Hedrick, Trinity '99, for the past year instructor in the New Testament, was appointed professor in that department.

#### PROVIDENCE, R. I., CONGREGATIONS PLAN TO CONSOLIDATE

PLANS are being made for the consolidation of the Church of the Saviour, Providence (the Rev. Arthur L. Washburn, rector), with Calvary Church (the Rev. Wilford L. Hoopes, rector), and as a preliminary step the Rev. Mr. Hoopes has resigned the rectorship of Calvary. The Church of the Saviour reports 245 communicants, many of whom live in the neighborhood of Calvary, and Calvary reports 114 communicants. An alien population is crowding in around the Church of the Saviour, while Calvary is located in a growing neighborhood of well-to-do people, has just had consecrated a new church and is about to start a movement for a newer one of stone. If the two parishes combine forces a strong parish will be the result.

#### PAGAN AMERICANS

IN AN ENQUIRY into conditions adjacent to the "Neighborhood House" maintained by Trinity Church, Rochester, N. Y., facts concerning the lives of people in the vicinity have been collected. The workers have found ninety-three children in the district, which is not by any means the poorest in the city, of American birth and parentage, who had never attended Sunday school or any other religious institution, twenty children who had never heard the Lord's Prayer and nine children who had not heard of God. These conditions are believed not to be confined to the part of the city in which they were found. The parents of the children who had never heard of God were in most cases utterly indifferent to religious worship. They had no revolutionary theories. They simply didn't take the trouble to explain to their children anything about religion and never had bothered to send them to a place where they might learn.

#### DEATH OF REV. W. W. RAFTER

THE REV. WILLIAM WALLACE RAFTER, for many years rector of St. John's Church, Dunkirk, N. Y. (diocese of Western New York), died on Sunday, February 18th. The funeral services were to have been held on Thursday, the 22nd, but owing to the severe storm prevailing on that day were postponed till the 24th. The body lay in state in the church on that day from 10 A. M. until 2:30 P. M., the hour of the funeral. The services were conducted by Bishop Walker, assisted by the Rev. F. L. Metcalf, rector of St. John's Church, and the Rev. William D. Benton, D.D., rector of the neighboring parish of Fredonia.

Mr. Rafter was a graduate of Kenyon Col-

lege and of Nashotah Theological Seminary. He was made a deacon in 1865 and advanced to the priesthood the same year by Bishop Kemper. He was rector of St. Matthew's Church, Kenosha, Wis., and rector of Christ Church, La Crosse, Wis., in the diocese of Milwaukee. He also was in charge of Trinity Church, Alpena, Mich. Mr. Rafter went to St. John's Church, Dunkirk, N. Y., in 1897 and continued as rector there up to a few years ago, when he became *rector emeritus*.

#### MEMORIALS AND OTHER GIFTS

A BEAUTIFUL memorial tablet of Italian marble was blessed at the Ash Wednesday evening service in St. James' Church, Marietta, Ga., by the rector, the Rev. Edward S. Doan. The tablet is in memory of the late Mrs. Jane Bolan Glover, for 62 years a communicant of St. James' parish. The rector preached on "The Communion of Saints," and in referring to Mrs. Glover, said her loyalty to the Church was inspired by her ardent and devout faith in the Church as a divine institution. Mrs. Glover was 92 years old when she died about a year ago.

THE CHURCH of the Holy Trinity, Gillette, Wyo., has recently been enriched by several gifts. An altar cross has been given by Mr. and Mrs. Paul G. Gerhard, East Orange, N. J., in memory of their daughter, Louise; a lectern has been presented by St. Paul's Church, Newton Highlands, Mass.; a lectern Bible by Faith Cleveland Lee and Mary Adeleyde Irwin Robeson; and a prie-dieu by Mr. P. S. Eustis of La Grange, Ill. A new bell and carpeting have also been procured for the mission.

ST. GEORGE'S CHURCH, Parkland, Ky. (the Rev. Charles H. Mockridge, D.D., rector), has recently received a bell of suitable size for the church, the gift of Mrs. Thomas Underwood Dudley, and a handsome brass cross for the altar from Bishop Woodcock, as well as a prayer desk and litany desk, chancel rail, credence table, and re-table, dossal curtains, and a number of smaller articles from various members of the congregation and the Woman's Guild.

AMONG THE RECENT memorials in the diocese of Kentucky are: new oak choir stalls of appropriate ecclesiastical design and in keeping with other chancel furniture of the church, presented to St. Paul's Church, Louisville (the Rev. David Cady Wright, rector), by Mr. and Mrs. John Dudley Winston in memory of their son John Dudley Winston, Jr., and in memory of Isaac Tyler by his family.

THE NORTH TRANSEPT of Christ Church, Greenwich, Conn. (the Rev. M. George Thompson, rector), has recently been beautified by the placing of a handsome memorial window, the gift of Mrs. Clarence Melville Hyde, in memory of her husband. The window has for its subject the Resurrection, and is the work of the English firm of Heaton, Butler & Bayne.

AT GRACE CHURCH, Plainfield, N. J. (the Rev. E. Vicars Stevenson, rector), two handsome brass altar vases have recently been given by Miss Smalley in memory of Mrs. Susan Bartlett Smalley.

#### CAMBRIDGE THEOLOGICAL SCHOOL NOTES

A SERIES of six addresses to be given at the chapel services on Tuesday afternoons during Lent has been arranged by the Episcopal Theological School at Cambridge. The services will be open to the public and seats are regularly reserved for members of Harvard University. The general topic of the addresses is "Personal Religion," and a phase of this will be treated on each afternoon by a prominent clergyman. The dates and speak-

ers are as follows: February 27th, "Prayer in Personal Religion," the Rev. Dr. E. S. Rousmaniere of St. Paul's Church, Boston; March 5th, "The Bible as an Inspiration to Personal Religion," the Rev. F. I. Paradise of Grace Church, Medford; March 12th, "The Creed in Personal Religion," the Rev. A. W. Moulton of Grace Church, Lawrence; March 19th, "The Necessity of the Sacramental Side of Personal Religion," the Rev. Simon Blinn Blunt of All Saints' Church, Ashmont; March 26th, "The Expression of Our Personal Religion in Fellowship," the Rev. Philo W. Sprague of St. John's Church, Charlestown; April 2nd, "The Power of the Passion," the Rev. Thomas S. Cline of St. Stephen's Church, Boston.

THE ANNUAL "Quiet Day" of the Episcopal Theological School was observed by the members of the school on Ash Wednesday, under the leadership of Dean Hodges. The day opened with Holy Communion at 8 o'clock, followed at 9:30 with Litany. Morning Prayer with address was read at 10:45. At 4 o'clock the Penitential Office was read, followed by Evening Prayer at 5:30.

AT THE REGULAR meeting of St. John's Society on the previous Tuesday, the Rev. H. K. Bartow, rector of St. Stephen's Church, Cohasset, spoke on conditions in Lawrence. Mr. Bartow is chaplain of the 8th Regiment, and was on duty there with his regiment during the labor trouble. He was particularly active with relief work in that city.

#### BISHOP NELSON OBSERVES TWENTIETH ANNIVERSARY

THE TWENTIETH ANNIVERSARY of the consecration of Bishop C. K. Nelson of Atlanta was marked by many beautiful expressions of love and appreciation on Saturday, February 24th, St. Matthias' Day. On account of illness Bishop Nelson was unable to hold the service at St. Luke's, Atlanta, where, twenty years ago, he was consecrated. All the clergy of the diocese had expected to be present, and Bishop Reese, of the diocese of Georgia, was to have preached the sermon.

But the day was marked by some gifts of unusual interest. The Bishop's house was filled with a profusion of roses and carnations and narcissus, and many letters and telegrams of good wishes were received. The clergy of the diocese presented a magnificent pastoral staff of heavily wrought silver, with the Bishop's seal in the center. The ebony handle has broad silver mountings. The staff is exquisitely embellished, and bears the following inscriptions:

"The Good Shepherd giveth His life for the sheep."

"Presented to the Rt. Rev. C. K. Nelson, D.D., first Bishop of Atlanta, on the twentieth anniversary of his consecration, St. Matthias' Day, 1912."

"A token of loyalty and love from his clergy in grateful appreciation of his labors and sacrifices on behalf of the Church of God."

The presentation was made by the Very Rev. C. T. A. Pise, D.D., Dean of the Cathedral, in words of warmest love and esteem. The Bishop was deeply moved, and thanked the clergy in great earnestness and affection. The other clergy present were the Rev. Messrs. C. B. Wilmer, D.D., Russell K. Smith, John D. Wing, V. C. Lacey, and C. K. Weller of the Atlanta churches.

Another gift of great beauty was that of the women of the diocese of Atlanta, presented by Miss Rosa Woodberry and Deaconess Katherine Wood. This was a massive silver dinner service. This united gift was accompanied by a note of loving appreciation and loyalty, and of affectionate regard for his beloved wife—"for her who is the center and inspiration of your beautiful home life, and the sweet radiance of whose gracious per-



sonality is a very great joy and blessing in the diocese." Bishop and Mrs. Nelson received the gift with very tender words of appreciation, after recovering from the absolute surprise of the gift. It is a pleasure to the women of the diocese to know what great delight and joy their thoughtfulness brought to the Bishop in this beautiful token of remembrance and gratitude.

Those who have watched the wonderful growth of the diocese these past twenty years and the strong work of the Bishop, his statesmanship, and energy and deep spirituality, will not be surprised at this outpouring of love and appreciation on this anniversary of two decades of service and sacrifice.

The consecrating Bishops twenty years ago were Bishops Quintard of Tennessee, presiding; Lyman of North Carolina, Howe of South Carolina, Whitehead of Pittsburgh, Watson of East Carolina, Rulison of Central Pennsylvania, Jackson, Assistant Bishop of Alabama, and Coleman of Delaware. Bishop Nelson was only 37 years old when consecrated, being one of the youngest ever elevated to this sacred office. He has given years of magnificent strength and ability to extending Christ's Kingdom on earth, and is a leader in many movements for social uplift and fostering Christian unity.

#### DR. VAN ALLEN IN CHATTANOOGA

A SERIES of conferences on doctrinal subjects, covering eight days, has recently closed in Christ Church, Chattanooga, Tenn. (the Rev. Wm. C. Robertson, rector), conducted by the Rev. Dr. William Harman van Allen, rector of the Church of the Advent, Boston. Dr. van Allen's expositions were exceptionally lucid and created a profound impression upon the parish and beyond. While in that city Dr. van Allen also addressed the Ministerial Association on "Christian Science and Allied Delusions," conducted the "story-hour" twice at the Public Library, and spoke to the Chattanooga Equal Suffrage Club. Writing in his own parish paper of the work of the rector of Christ Church, Chattanooga, Dr. van Allen says: "He is doing for Tennessee what Crosswell and Grafton did for Massachusetts: showing that Prayer-Book Churchmanship is American Catholicism."

#### DISASTROUS FIRE AT ST. ALBAN'S SCHOOL, KNOXVILLE, ILL.

FIRE BROKE out in the main building of St. Alban's School for Boys, at Knoxville, on Sunday night, February 18th. The local fire department managed to save the building from utter destruction, but the interior was damaged by fire and water to such an extent that school has been suspended for three weeks, and the lads sent home. It is expected that the damage will be completely repaired by that time and the work resumed. On account of the interruption, the spring vacation, which comes in March, will not be given this year.

#### CHURCH AT LISBON FALLS, MAINE, CONSECRATED

ON QUINQUAGESIMA SUNDAY Bishop Codman consecrated St. Matthew's Church, Lisbon Falls, the mortgage on which had been formally burned the evening before at the residence of one of the members of the mission. The work at Lisbon Falls, an important manufacturing centre, was begun by the Rev. I. C. Fortin, then rector of Trinity Church, Lewiston, in this diocese, and now rector of St. James' Church, New Bedford, Mass. A disused Baptist place of worship was soon purchased and remodeled, the first Church service in it having been held in 1906. Since then the mission has steadily grown, and its future prosperity seems to be assured. The cost of the church

building, which is of wood, including that of remodeling it, was about \$4,000. It has been enriched with many memorial gifts, and presents, both within and without, a very attractive appearance. The Bishop was assisted on the occasion of the consecration by the Rev. Mr. Fortin, and the sermon was by the latter. The services at St. Matthew's are in charge of a lay reader, Mr. Alfred Swett, a Bowdoin College student, and a priest will soon succeed him.

#### LENT IN NEWARK

AT ST. PAUL'S CHURCH, Newark, N. J., a special course of lectures is in course of delivery on Thursday nights on the subjects of the Creed, treated by various of the diocesan clergy; and on Friday afternoons there is a course of women's meetings at which addresses are given by experts in various forms of social service.

#### PROGRAMME OF THE CHURCH CONGRESS AT ST. LOUIS, MO.

THE CHURCH CONGRESS, which will meet in St. Louis, Mo., from April 16th to 19th, has arranged for the presentation of the following programme:

TUESDAY MORNING, April 16th.  
Opening Communion Service. Address, the Rt. Rev. N. S. Thomas, D.D.  
TUESDAY EVENING, April 16th.  
Topic I: "Modern Psychic Phenomena and Demonology."  
Writers: Mr. John Murray Forbes, the Rev. Hiram Van Kirk, Ph.D.  
Speakers: The Rev. Dickinson S. Miller, Ph.D., the Rev. E. Macomb Duff.  
WEDNESDAY MORNING, April 17th.  
Topic II: "The Possibility of Unity in Church Government."  
Writers: The Rev. George R. Vandewater, D.D., the Rt. Rev. T. P. Thurston, D.D.  
Speakers: The Rt. Rev. S. M. Griswold, D.D., the Rev. Roland Cotton Smith, D.D.  
WEDNESDAY EVENING, April 17th.  
Topic III: "The Sanctity of Marriage."  
Writers: Miss Laura Clay, the Rev. John Williams, D.D.  
Speakers: Mrs. Kate Waller Barrett, the Rev. Samuel Tyler.  
THURSDAY MORNING, April 18th.  
Topic IV: "Official Censorship in the Interest of Morals."  
Writers: The Rev. M. H. Gates, D.D., the Rev. Ernest V. Shayler.  
Speakers: The Rt. Rev. E. W. Osborne, D.D., the Rev. John W. Suter.  
THURSDAY EVENING, April 18th.  
Topic V: "The Good and Evil in Trade Unions."  
Writers: The Rev. James E. Freeman, the Rev. William F. Pierce, L.H.D.  
Speakers: The Rev. J. Howard Mellish, the Rev. A. W. Arundel, D.D.  
FRIDAY MORNING, April 19th.  
Topic VI: "Music as an Aid to Religion."  
Writers: The Rt. Rev. E. S. Lines, D.D., Dr. Peter Lutkin.  
Speakers: The Rev. F. L. Humphreys, D.D., Mr. John S. Matthews.  
FRIDAY AFTERNOON, April 19th.  
Topic VII: "Conversion as a Christian Experience."  
Writers: The Rev. John G. Bacchus, D.D., the Rev. C. M. Douglas.  
Speakers: The Rev. C. K. Gilbert, the Rev. William MacCormack.

#### CONSECRATION OF MT. CALVARY CHURCH, ST. LOUIS, MO.

ON SUNDAY, February 24th, Bishop Johnson consecrated the new Mount Calvary Church, at St. Louis, Mo. He was assisted in the service by the rector, the Rev. Wythe Leigh Kinsolving, and by the Rev. S. A. Arthur, by whom the cornerstone of the edifice was laid on July 30th, 1911. Some three hundred persons were present at the consecration.

Mt. Calvary Church is one of the few in the diocese of Missouri to be consecrated on completion, this being made possible by the fact that there was no indebtedness on the edifice when it was finished and the usual service of dedication gave way to the more important one of consecration. The sale of the old church, which was long a landmark

in St. Louis, for \$30,000 enabled the congregation to build without incurring any indebtedness.

The building was designed by the architectural firm of Helmut and Helmut. It is built in English Gothic style of shale brick, and has an attractive rustic effect, the carvings and trimmings all being made of a light stone. The building including the space for the organ and choir stalls is 42 by 100 feet, and will seat 500 people. It has a clerestory 35 feet high, a heavy wood ceiling, constructed of trusses and purlins with an extended frieze of three feet. The woodwork of the interior—pews, ceiling, and altar—is entirely finished in fumed oak. A special feature of the building is a winding staircase leading from the vestibule to two rooms in the tower, one of which will be used for the rector's study.

The building is heated by steam. In the basement is a commodious room for the men's club and other organizations, and a larger room which will be used for a dining-room and for athletic purposes.

The building committee have been authorized by the vestry to build a rectory and plans are already under way for its erection.

#### ATLANTA

C. K. NELSON, D.D., Bishop

Lenten Noon-day Services at Y. M. C. A. in the See City

THE NOON-DAY Lenten services are held daily in the Y. M. C. A. hall, Atlanta, for business men, under the direction of the Brotherhood of St. Andrew. The speakers are as follows: Ash Wednesday, Bishop C. K. Nelson; February 22, 23, 24, the Rev. C. B. Wilmer, D.D.; 26, 27, 28, the Rev. E. S. Doan of Marietta; 28, March 1, 2, the Very Rev. C. T. A. Pise, D.D.; 4, 5, 6, the Rev. C. E. Wheat of Griffin; 7, 8, 9, the Rev. W. W. Memminger of All Saints; 11, 12, 13, the Rev. Thos. Duck of Toccoa; 14, 15, 16, the Rev. Russell K. Smith; 18, 19, 20, to be supplied; 21, 22, 23, the Rev. V. C. Lacey; 25, 26, 27, to be supplied; 28, 29, 30, the Rev. E. A. Sherrod of Gainesville; Holy Week, the Rt. Rev. C. K. Nelson, D.D., and the Rev. John D. Wing of Atlanta.

#### COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Ward of the Guild of the Holy Ghost the Comforter Organized in Denver

THE ORGANIZATION of a local "Ward" of the Guild of the Holy Ghost the Comforter, in Denver, took place at the residence of Mrs. O. M. Carter, Sunday evening February 18th. Seven members (including the Rev. C. H. Marshall, rector of St. Barnabas' Church, who was nominated as chaplain and master of the Ward, were enrolled. The Corporate Communion of the Guild which is on the third Sunday of the month, was administered to the new members at the eight o'clock celebration, the collection of which is to go as a Thanksgiving Offering, to the general work of the Guild. The formation of a local "Ward" will fill up a long felt spiritual need on the part of the Catholic-minded Churchmen and Churchwomen in the diocese of Colorado.

#### CONNECTICUT

C. B. BREWSTER, D.D., Bishop

New Parish Buildings at Greenwich—Department Secretary Makes Many Visits in the Diocese—Notes

THE PARISH of Christ Church, Greenwich, has just completed its very beautiful group of buildings. These consist of the church, parish house, and rectory, which are grouped about an open rectangle, and are connected by covered cloisters. This parish plant, for both



beauty and utility, is second to none in the diocese. The last of the buildings to be completed was the parish house. The Sunday school room was used for the first time on the Second Sunday after the Epiphany. This building was given by Mr. George F. Dominick in memory of his father.

MISSION INTERESTS in this diocese are being ably furthered by the Rev. William E. Gardner, department secretary of New England. Mr. Gardner is holding conferences and meetings in various places, meeting both large congregations and small groups, and giving practical counsel and suggestion. He has recently filled a series of appointments in the Litchfield archdeaconry and has visited Stamford, Kent, New Milford, Salisbury, and Torrington. During the third week in Lent he is to take the noon-day addresses in Christ Church, Hartford, and will also visit the churches of New Britain, Middletown, Warehouse Point, and other places in the vicinity. From March 24th to 30th he will lecture to the students of Berkeley Divinity School.

THE SUNDAY SCHOOL COMMISSION, doubtless feeling that effective work with the child must begin with the teacher, is spending the money allowed it by the convention upon teacher training. It is giving a little financial assistance to several of the archdeacons which are carrying on teacher training classes in their own centers and it is holding institutes in other parts of the diocese. The Rev. A. P. Greenleaf, the Rev. Dr. James Goodwin, and the Rev. George P. Gilbert are the committee which has this matter in charge.

PLANS for a new church for St. Paul's, Williamantic, are being drawn by Messrs. Stevenson and Wheeler of New York. The site for the new structure is exceptionally good.

ST. MONICA'S MISSION (colored), Hartford (the Rev. Alexander Johnson, rector), is now in possession of its new church on Mather street. It was dedicated by the Bishop on February 22nd last.

THE BISHOP of the diocese has been appointed a member of the committee on Literature on the "World Conference on Faith and Order."

IT IS REPORTED that the Sunday school Advent offering of this diocese, which goes toward completing the new chapel at Ferryville, amounted to \$450.50.

BRIDGEPORT and Hartford will have united services for all their churches upon one weekday evening during Lent. The preachers in both cities will be from out of town.

THE JANUARY meeting of the Church Club of the diocese (Mr. H. H. Heminway, president), was held in New Haven, about two hundred members being present. The Bishop and Dean Hart of Berkeley Divinity School were among the guests.

THE DUPLEX Envelope is coming into vogue and is commending itself wherever it is tried. The fear that the increased offering to missions through this systematic channel will draw away from contributions to regular parochial expenses, never seems to be realized; the common experience is of a contrary sort—a general increase. One of the recent notable instances of the successful operation of the duplex is in St. John's Church, Stamford (the Rev. Charles M. Addison, rector.) Another case is Trinity Church, Norwich. In both of these parishes, however, an "Every member canvass" was made and the best results seem to come from these two agencies together. The canvass awakens general interest and the Duplex Envelope gives opportunity for its practical expression. Other parishes in Connecticut report the adoption of this system at the

date of this writing, and doubtless the results will be equally gratifying.

IN THE COLUMNS of the last issue of the "Connecticut Churchman," the Bishop of the diocese asks if the morning of the opening day of the Convention might not appropriately be devoted to a "Missionary Conference," not for men only but also for representatives of the Woman's Auxiliary and the Sunday School Auxiliaries.

IN THE COMING of the Rev. Edward C. Thomas of Lancaster, New Hampshire, to take charge of St. James' parish, Hartford, the resignation of the Rev. Dr. John T. Huntington will become effective. Dr. Huntington has served this parish since March 6th, 1878. The many expressions of affection and regard which have come to him at this time, are but evidences of the place of high esteem which he occupies in the hearts of his parishioners and fellow-townsmen.

THE BISHOP of Southern Ohio, delivered the Page Lectures at Berkeley Divinity School, February 13th to 15th. The subject was "The Life of the World to Come." Bishop Vincent was graduated from Berkeley in 1871.

### EASTON

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Special Lenten Services and Preachers at the Cathedral and Christ Church, Easton

AS USUAL the services during Lent in the Cathedral and in Christ Church, Easton, include daily morning and Evening Prayer, with celebration of the Holy Communion on every Sunday and on all Holy Days. Special services are held at night with visiting clergymen as preachers. At the Cathedral, on Tuesdays at 8 p.m. sermons will be delivered by the Rev. L. N. Caley of Philadelphia; the Bishop of the diocese; the Rev. Thomas J. Lacey of Brooklyn, and the Rev. Charles McL. Howard and the Rev. W. Fred Allen, both of the diocese of Easton. At Christ Church the following clergymen will preach at the 5 o'clock evensong: The Rev. K. J. Hammond of Wilmington, Del.; the Rev. William Shouler of Elkton, Md.; the Rev. E. H. Andrews of Milford, Del.; the Rev. Thomas J. Lacey of Brooklyn; and Mr. Carl Jardin of Garrison, New York. On the Feast of the Annunciation a quiet day will be observed in Christ Church, for the various branches of the Woman's Auxiliaries of both parishes, conducted by the Rev. Dr. Bratenahl, secretary of the Third Missionary Department.

### ERIE

ROGERS ISRAEL, D.D., Bishop

Bishop Israel Observes First Anniversary of His Consecration

BISHOP ISRAEL observed the first anniversary of his consecration on St. Matthias' Day, Saturday, the 24th, by celebrating the Holy Communion in St. Paul's Church, Erie, assisted by the Rev. W. Strother Jones, D.D., rector. The sanctuary was made beautiful with flowers, and a good congregation was in attendance. The Bishop received many kind messages and telegrams of congratulation through the day.

### FOND DU LAC

CHAS. C. GRAFTON, D.D., Bishop  
R. H. WELLER, JR., D.D., Bp. Coadj.

Special Lenten Services at the Fond du Lac Cathedral

DURING LENT special mission services will be held on Sunday evenings at St. Paul's Cathedral, Fond du Lac. Bishop Grafton will preach the sermon. He will also give a series of sermons and meditations on "Some Elements of the Christian Life—Its trials and comforts." Other sermons and medita-

tions will be given by the Venerable Archdeacon Rogers and Canon Sanborn. At the Three Hours' Service, on Good Friday, the addresses will be made by the Rev. N. D. Van Syckel, Professor of Dogmatics at Nashotah House.

### INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

Lenten Services Arranged for Indianapolis—Lent Begins with a Blizzard—The Bishop Preaches at the Cathedral

A COMMITTEE composed of sub-committees from each city parish in Indianapolis met several Saturday nights before Lent to discuss and formulate plans for work among men in general and Churchmen in particular. Lent was chosen as the time for the work and Christ Church as its center. Noon-day meetings were begun on Ash Wednesday and will be continued up to Maundy Thursday inclusive. The local clergy, assisted by Bishop Francis and the General Missionary, the Rev. W. R. Plummer, will conduct the services.

LENT is being observed in the diocese and especially in the city of Indianapolis in a systematic and comprehensive manner. In the city, without exception, each parish has services scheduled to meet the needs and suit the convenience of a large number of communicants. A blizzard which raged Tuesday night made travelling almost impossible Ash Wednesday from morning till night, consequently the services were poorly attended.

THE BISHOP is to be the preacher at the Wednesday night Lenten services which will be held in the Cathedral. He will give practical instruction in certain fundamental doctrines and practices of the Church.

### KANSAS

F. R. MILLSPAUGH, D.D., Bishop

The Convocation of the Northeast Deanery Meets at Lawrence

THE CONVOCATION of the Northeast Deanery of the diocese of Kansas, met in Trinity Church, Lawrence, on February 14th and 15th. On the evening of the 14th, a "Missionary Rally" was held, presided over by the Rev. Canon Pooley, rector of St. Paul's Church, Leavenworth, and Dean of the Convocation. Two excellent addresses were made by the Bishop of Salina and the Rev. H. Percy Silver. Bishop Griswold was the celebrant at the 7:30 Eucharist on the morning of the 15th and conducted a "quiet hour" at 9:30 A. M. The Woman's Auxiliary was addressed in the afternoon by Mr. Silver and Mrs. McClintock, and papers were read by Miss Juliet Smith of Topeka and the Rev. Warren R. Yeakel of Burlington. The Rev. A. Wörger-Slade, rector of Hiawatha, closed a very profitable meeting of the convocation by an address on the "Church's Hope."

### KANSAS CITY

S. C. PARTRIDGE, D.D., Bishop

Kansas City Clericus Organized—Sons of the Revolution Attend Service at St. George's Church, Kansas City

THE CLERGY of Kansas City have organized a Clericus under the presidency of the Rev. J. Stewart Smith, which meets fortnightly at the houses of the several members in succession, the host of one meeting being the essayist of the next. Following the luncheon is the discussion. Some of the recent topics have been "The Spiritual Life and the Fourth Dimension," "The True Content of the Catholic Faith," "Christianity and the Social Crisis," "The Family and the Church." The Bishop is a member of the Clericus and



arranges his appointments so as to enable him to be present at the meetings.

THE KANSAS CITY CHAPTER of the Sons of the Revolution attended service at St. George's Church (the Rev. Dr. Brady, rector), in a body on February 18th. The church was elaborately decorated, the music was of the highest order, including Dvorak's magnificent anthem "Blessed Jesu," and the sermon was preached by the Bishop. The open offering was for the Washington Memorial Church at Valley Forge, Pa. The parish house was packed to the doors. The need of a new church for this large and growing congregation becomes more apparent every day.

#### KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Special Lenten Services Begun in Louisville—Quiet Day Held for the Clergy—Musical Service Held in Christ Church Cathedral

THE FIRST of the special united services which for many years past it has been customary to hold on the Friday afternoons during Lent at six of the larger churches in rotation, was held at St. Paul's Church on the afternoon of February 23rd; a number of the city clergy were present in the chancel, and the Bishop delivered the sermon to a large congregation. The offering was devoted to the Bishop's Fund. Preceding this service, was held the first of the special united meetings of the Woman's Auxiliary. Various matters of business were discussed and plans perfected for the united work which is to be for the missionary district of Honolulu, boxes are to be sent to St. Mary's and to St. Elizabeth's school, as well as a personal box to the family of one of the missionaries. Most of the branches reported a number of articles on hand and further pledges were made. After the business was concluded, the first of a series of talks was delivered by Miss L. L. Robinson. The offering which followed was the largest at any previous meeting and it was decided to devote the offering at all these meetings to Bishop Restarick for work in Honolulu.

AT THE INSTANCE of some of the junior clergy, a Quiet Day was arranged for the members of the Louisville clergies, which was held on Shrove Tuesday at Grace Church, beginning with a celebration of the Holy Communion at 7, and ending with Evening Prayer in the afternoon. Most helpful and earnest meditations were given by the rector, the Rev. Lloyd E. Johnston, dealing with various phases of the life and work of the parish priest.

IN ACCORDANCE with the annual custom, a special service was held in Christ Church Cathedral, on the afternoon of Quinquagesima Sunday, when after choral evensong, Gounod's "Gallia" was magnificently rendered by the combined choirs of the Cathedral under the direction of Ernest Arthur Simon, choirmaster and organist. Dean Craik delivered a brief address on Lent, its opportunities and duties.

ASH WEDNESDAY was well observed in Louisville, all of the parishes so far heard from reporting excellent attendance at the various services. On the following day the series of noon-day services for men held under the auspices of the Laymen's League at the Board of Trade Hall was begun, to continue until Holy Week; Bishop Woodcock is conducting these services for the first week.

#### LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Meeting of the Diocesan Church Club in Brooklyn

THE CHURCH CLUB of the diocese of Long Island met at the diocesan house, 170 Remsen St., Brooklyn, on Monday evening, February 19th, and listened to an address by the Hon.

Robert J. Wilken, Judge of the Brooklyn Children's Court. The speaker described the organization and methods used in these courts for the saving of delinquent children. Archdeacon Webb asked the club to help him maintain a new mission which he had started in the Midwood section. He outlined a plan for erecting a portable building to be used elsewhere in the future.

#### MARYLAND

JOHN G. MURRAY, D.D., Bishop

Quiet Day for the Clergy Held in Baltimore—Rector at Jessups Victim of Burglary—Notes

THE BISHOP of the diocese conducted a "Quiet Day," preparatory to the Lenten season, for the clergy of the diocese at Christ Church, Baltimore, on Shrove Tuesday, February 20th. The general subject of the conference was, "The Work of the Clergy in Home, Church, and State," and the Bishop suggested and emphasized "the best uses the clergyman might make of the Forward Movement among the laymen, to get them to do their proper work in the material and institutional affairs of parochial life, because the clergyman's life is too largely taken up in doing what is really the work of the laity." There were almost seventy-five of the clergy present, who were the guests of the Bishop at luncheon immediately following the conference.

WHEN THE REV. B. DUVAL CHAMBERS, rector of Trinity Church, near Jessups, Howard county, was away from home on February 14th, a burglar entered the rectory by breaking a door and window, and after ransacking the whole house, carried away clothes, jewelry, and about \$25.00 in money belonging to the church funds. He also took a valise, in which he carried his booty.

THE SIXTH annual dinner of the men of Christ Church, Baltimore (the Rev. E. B. Niver, D.D., rector), was held in the parish house on the evening of February 14th. Mr. S. Johnson Poe was the toastmaster. "The Relation between Labor and Capital, and the Problems growing out of their Relation," was the subject discussed, first, from the viewpoint of the trades unions, by President J. H. Ferguson of the State Federation of Labor; second, from the viewpoint of capital in the corporation, by Mr. George M. Shriver, assistant to the president of the Baltimore and Ohio Railroad; and third, from the viewpoint of the scientists and economists, by Dr. George E. Barnett, of the department of economics of the Johns Hopkins University. Mr. Archibald H. Taylor also spoke, reviewing the whole problem from the viewpoint of the public.

THE SECOND series of lectures, given under the auspices of the Sunday School Institute of the diocese, for teachers, parents and older scholars, by Mrs. William Walter Smith of New York, was held in the parish house of the Memorial Church, Baltimore, on February 12th, 13th, and 14th. The lectures which were based on the small text-book, "Sunday

School Teaching," by the Rev. William W. Smith, were largely attended and found very suggestive and stimulating.

SHORTLY AFTER attending Bishop Murray's Quiet Day service at Christ Church, on February 20th, the Rev. George N. Mead, rector of the Church of the Holy Cross, Baltimore, was taken ill in the street, and it was decided to remove him to the Church Home and Infirmary, where he now is, suffering, it is thought, from a nervous breakdown, aggravated by a severe case of the grip.

#### MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop

Ash Wednesday Services in Boston—Trinity Church, Stoughton, Celebrates Thirteenth Anniversary—Notes

LENT WAS ushered in in the diocese with clear skies and the first day of the penitential season was in every way conducive to church attendance except in the evening when heavy rains descended. At St. Paul's Church, Boston, where the Very Rev. Dean Du Moulin of Cleveland was to have taken the noon service as well as that of the two following days, these services had to be conducted by the Rev. D. E. S. Rousmaniere, the rector, as an affliction in the family of Dr. Du Moulin made it impossible for him to come East at this time. There was a large congregation out at the 10:30 service which the rector also conducted. At Trinity Church where the Rev. Dr. Mann preached there also was a large congregation. Dr. Mann's sermon, an eloquent exposition of the significance of Lent, was from the text "Could ye not have watched with Me one hour?" At the Church of the Advent where there always are large congregations the Rev. Dr. van Allen was the preacher, having only just returned from his very successful trip to Chattanooga, Tenn., where he addressed several bodies and later at Grand Rapids, Mich., where he conducted a retreat and a conference with most edifying results. At St. Stephen's Church there was a Quiet Day with the principal address by the Rev. Thomas Cline, one of the staff of clergy.

THE THIRTEENTH anniversary of Trinity Church, Stoughton, was celebrated on February 19th, by a banquet in the lower town hall. The Rev. William Grainger of Canton had a part in the exercises and others present were Calvin R. Barrett, the junior warden and William E. Battles of Everett, both lay readers who have done service in the parish, and the Rev. George Walker, a former rector, and founder of the parish.

A DIFFERENT preacher is being heard each successive Sunday at old Christ Church, North End, and on the first Sunday in Lent the Rev. John W. Suter of Winchester occupied the pulpit with the Rev. Abel Millard, formerly of Framingham to preach on the following Sunday. Nothing more in the way of improvements until the summer will be undertaken in the church fabric, but in the meantime R. Clipston Sturgis the Boston

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architect, is at work on the details of reconstruction which will entail considerable work in the eventual carrying out. John E. Stone, the senior warden of Christ Church is seriously ill at a hospital in Somerville.

THE REV. PROFESSOR FOSBROKE began a course of lectures at the Church of the Advent on Wednesday, February 28th, and the preacher at the first of the Friday afternoon services is the Rev. Dr. Worcester of Emmanuel Church.

#### MINNESOTA

S. C. EDSALL, D.D., Bishop

Special Series of Sermons at St. Mark's Church, Minneapolis

THE RECTOR of St. Mark's Church, Minneapolis, the Rev. James E. Freeman, is preaching a special series of sermons on Sunday afternoons on "The Interpreters of Truth." The subjects of the series are as follows: "Lincoln—Brotherhood," "Tennyson—Immortality," "Washington—Patriotism," "Stevenson—Faith," "Gladstone—Fidelity," "Dickens—Simplicity," "Milton—Vision."

#### MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Church Club Organized at Jackson—Lenten Lectures at Christ Church, Vicksburg, on "Psychology of Prayer Book"

ON FEBRUARY 19TH an enthusiastic meeting of the men of St. Andrew's parish was held in Pythian Hall, Jackson, for the purpose of organizing a Church Club. Mr. James R. McDowell presided and the object of the meeting was stated in an address by the rector, the Rev. W. M. Green. The principal address of the evening was made by the Rev. L. W. Rose of Laurel; other addresses were made by Dean Bailey of All Saints' College, Vicksburg, by Mr. Marcellus Green of Jackson and Mr. W. J. Robinson of Chicago. Organization was effected by the election of the following officers: President, Marcellus Green; Vice-President, W. M. Anderson; Secretary, J. W. Power, secretary of state; Treasurer, J. R. McDowell. Fifty-two names were enrolled for membership.

ONE OF THE features for Lent in Christ Church, Vicksburg, will be the Wednesday evening lectures by Dr. Bailey of All Saints' College on "The Psychology of the Prayer Book." Dr. Bailey, in addition to being an eminent psychologist, is a devout and intelligent Churchman, and much interest attaches to this course of lectures.

#### NEWARK

EDWIN S. LINES, D.D., Bishop

New Rector of St. Paul's Church, Englewood, Takes up his Work

THE REV. DR. FLEMING JAMES, rector-elect of St. Paul's Church, Englewood (diocese of Newark), N. J., will begin his rectorate of the parish on Sunday, March 3rd. Dr. James succeeds the Rev. Howard C. Robbins, now rector of the Church of the Incarnation, New York City, in succession to the Very Rev. Dr. Grosvenor, Dean of the Cathedral of St. John the Divine.

#### NEW JERSEY

JOHN SCARBOROUGH, D.D., LL.D., Bishop

Special Sermons and Instructions Given in Grace Church, Plainfield, by the Rector

GRACE CHURCH, Plainfield (the Rev. E. Vicars Stevenson, rector), reports activities, in its parish paper and otherwise, that are of more than local interest, as involving valuable suggestion for other parishes. Besides a list of prominent preachers for Lent, full provision is made for other special sermons and instructions. The rector is giving a course of lectures on "The Land and the

Book," divided under the following themes: "From Hermon to the Sea"; "Round About the Sea of Galilee"; "Samaria and the Samaritans"; "Jerusalem As It Is." In the Sunday school during Lent two courses of illustrated lectures are being delivered, one by the rector, on "The Physical Geography of Palestine"; and the other by the assistant, the Rev. John G. Currier, on "The Life of Christ." On Tuesday afternoons of Lent, programme missionary meetings on "The Church's Battle Line" are conducted by Mrs. E. F. Feickert. A Missionary Tea was given on February 13th, when Mrs. Walter Hughson of Morganton, N. C., made an address on the work at Grace Hospital, Morganton; and Miss Agnes Smith told of her work for the Virginia mountaineers.

#### PITTSBURGH

CORTLANDT WHITEHEAD, D.D., Bishop

Local Assembly of the Daughters of the King—Pittsburgh Clerical Union Meets

THE LOCAL ASSEMBLY of the Daughters of the King held its annual meeting at Calvary Church, on Friday, February 16th. The opening service was a celebration of the Holy Communion by the rector of the parish, the Rev. Dr. McIlvaine, who also preached the sermon. In the afternoon the Rev. D. L. Ferris gave an illustrated talk on his late journey in Palestine, using largely slides made from his own pictures taken while on his trip. Later the business meeting and election of officers took place. Those elected are: President, Mrs. G. M. T. Taylor; Vice-Presidents, Miss Rose Edsall, Miss Katherine Howell, and Mrs. E. S. Youden; Corresponding Secretary, Mrs. S. R. Case; Recording Secretary, Mrs. W. T. Wharry; Treasurer, Miss Mary Barnett.

AT A MEETING of the Pittsburgh Clerical Union at St. Peter's parish house on Monday, February 19th, the Rev. L. M. A. Haughwout, of Meadville, diocese of Erie, read a paper on "A World Movement for Christian Unity."

#### QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Missionary Dinner at Grace Church, Galesburg—Bishop Fawcett to Speak in Louisville, Ky.—Special Lectures at Kewanee.

THE MEN of Grace Church, Galesburg (the Rev. Arthur Searing Peek, rector), gave a very successful missionary dinner in the Guild room on Monday evening, February 19th. About thirty men, representing the leaders of the parish work, were present. After a course dinner, served by the ladies

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of the parish, Mr. F. Y. Greene, toastmaster, stated the purpose of the meeting, and the following guests responded: The Rev. Chapman Lewis, Canon Residentiary of St. John's Cathedral, Quincy, who spoke on "Some Missionary Stumbling Blocks Converted into Stepping Stones," and recited briefly the achievements wrought by the forward movement in missions in the see city of the diocese; the Rev. Ezra Porter Chittenden, chaplain of St. Mary's School, Knoxville, who spoke on Diocesan Missions; and Mr. John F. Somes, registrar of St. Mary's School, who told with enthusiasm and in an interesting manner of the recent meeting of the General Board of Missions in Chicago, which he attended. Grace Church has adopted the Duplex Envelope and the Every Member Canvass is being pressed by the men of the parish.

BISHOP FAWCETT is scheduled to deliver a series of addresses at the noon-day Lenten services in Louisville, Kentucky, for the week of March 18th to 24th. Among the other speakers is the Rev. James M. Maxon, president of St. Margarets' College, at Versailles, Kentucky.

THE REV. W. ERNST MANN, priest-in-charge of St. John's Church, Kewanee, is delivering, among other Lenten addresses, one lecture each week in the guild hall to good congregations on "Interpretative Readings in Browning and Tennyson."

#### RHODE ISLAND

JAMES DEW. PERRY, JR., Bishop

Notable List of Speakers at Grace Church, Providence—Providence Clergy Unite for Course of Lenten Lectures

NOTABLE SPEAKERS have been secured for the mid-day services in Lent at Grace Church, Providence (the Rev. Frank Warfield Crowder, Ph.D., rector). They are as follows: February 21st to 23rd, the Bishop of Nevada; February 26th to March 1st, the Rev. George Wm. Douglas, D.D., Canon of the Cathedral of St. John the Divine, New York; March 4th to 8th, the Rev. Samuel McComb, D.D., of Emmanuel Church, Boston, Monday and Friday; the Rev. E. S. Rousmaniere, D.D., of St. Paul's Church, Boston, Tuesday, Wednesday, and Thursday; March 11th to 15th, the Rev. William H. van Allen, D.D., of the Church of the Advent, Boston; March 18th to 22nd, the Bishop of Rhode Island; March 25th to 29th, the Bishop of Utah; Holy Week, April 1st to 4th, the Very Rev. George Hodges, D.D., Dean of Cambridge Theological School. The Three Hours' Service on Good Friday will be conducted by the rector. The mid-day service lasts from 12:10 to 12:40 and is well attended at all seasons. It is discontinued only in the summer.

SEVERAL of the clergy of Providence and vicinity have combined to give a course of lectures this Lent on "Modern Social Reformers." The Rev. A. H. Wheeler of Christ Church, Providence, will speak on "Judge Lindsay"; the Rev. C. W. Forster of St. James', on "Canon Kingsley"; the Rev. F. J. Bassett, D.D., of the Redeemer, on "Jane Adams"; the Rev. A. E. Carpenter of St. Peter's, Manton, on "Bishop Ingram"; the Rev. Levi B. Edwards of the Transfiguration, Edgewood, on "Florence Nightingale"; the Rev. F. T. Brown of Emmanuel Church, Manville, on "Dr. Barnardo." By means of a system of exchange, the whole course will be given in each of the parishes represented on some week-day evening.

#### TEXAS

GEO. H. KINSOLVING, D.D., Bishop.

Successful Mission Held in Calvary Church, Richmond

THE REV. SAMUEL G. PORTER preached a very successful mission in Calvary Church,

Richmond, on February 12th to 18th. Large congregations attended all services. A question box was maintained which created great interest and brought out a large number of questions, regarding the history and teaching of the Church. At the Holy Communion a series of sermons were preached on the "Office and Worship of the Holy Eucharist." At evensong sermons on "Church Principles" and at the mission service Gospel sermons were the order, followed by instruction and answering questions. As a result, five persons came forward for Baptism and twelve for Confirmation, and thirty-five out of the fifty communicants asked that the Holy Eucharist be in future the chief service on the Lord's Day. The parish hopes soon to secure a resident rector.

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### WESTERN COLORADO

BENJAMIN BREWSTER, Miss. Bp.

Bishop Preaches at Colorado College—Missionary Lantern Lecture—Social Service Commission Organized

ON SUNDAY, February 25th, Bishop Brewster was the special preacher at the vesper service at Colorado College, Colorado Springs.

THE REGISTRAR's office has completed the Western Colorado Missionary Lantern lecture. The set of slides is the gift of St. Mary's Guild of St. Matthew's Church, Grand Junction. Pictures of all church buildings in the district, some views of the Indian work at Ignacio, and photographs of Bishop Barker, Knight, and Brewster, make up the set, some thirty-five slides in all. The lecture was given for the first time by the Bishop in the parish house of St. Matthew's, Grand Junction, on the evening of Quinquagesima Sunday.

A SOCIAL SERVICE COMMISSION has been organized for the district by the appointment of Rev. F. C. Smith, chairman, and Dr. George R. Warner, secretary, by the Bishop.

### WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., L.H.D., Bishop

Parochial Mission to be Held at St. James' Church, Albion

A PAROCHIAL MISSION is to be held in St. James' Church, Albion (the Rev. Laurence A. S. R. Rose, rector), from March 3rd to 10th. It will be conducted by the Rev. Walter S. Howard of South Bend, Ind.

### WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Lenten Noon-Day Services at St. Paul's Church, Buffalo—Wife and Child of the Rector of Honeoye Falls, Undergo Operations

AT ST. PAUL'S CHURCH, Buffalo, the Brotherhood of St. Andrew, in charge of the Lenten noon-day services, has arranged for the following speakers: February 22-23, the Rev. George Gunnell, Jr., Toledo, Ohio; February 26-March 1, the Rev. W. Ashton Thompson, Cleveland, Ohio; March 4, the Rev. Charles E. Purdy, M.D., Buffalo, N. Y.; March 5-6, the Rev. Herbert G. Coddington, D.D., Syracuse, N. Y.; March 7-8, the Rev. James Cosbey, Buffalo, N. Y.; March 11, the Rev. Charles D. Broughton, Buffalo; March 12-13, the Very Rev. Walter T. Sumner, Chicago, Ill.; March 14-15, the Rev. George F. Williams, Buffalo, N. Y.; March 18-22, the Rev. Canon John C. Davidson, Peterborough, Ont.; March 25-28, the Rev. Benjamin S. Sanderson, Wyncote, Pa.; March 29, the Rev. Lewis C. Harrison, Buffalo, N. Y.; April 1-4, the Rev. George G. Ballard, Jr., Geneva, N. Y.; April 6, the Rev. J. A. Regester, D.D., Buffalo.

MRS. EDWIN JOHNSON, wife of the rector of St. John's parish, Honeoye Falls, is in the Rochester General Hospital, where two weeks ago she had to undergo an operation. A week later her infant son was taken to the hospital and operated on. An X-ray picture showed that the child's collar bone was broken, and it was necessary to cut into the bone and wire the parts in place. Both mother and child came through their ordeals safely, and are making good progress toward recovery.

A BILL has been introduced into the State legislature at Albany to have the Mary Hunt legacy of \$29,000 safeguarded and made a permanent trust fund as was intended by the donor, the widow of the late former Governor Washington Hunt. The legacy was left for Christ Church, Lockport, and the rector, the Rev. William F. Thompson, is seeking to have the money protected. If the bills in the legislature are passed the legacy will be made

into an endowment fund and the interest only will be available for the parish. Heretofore the principal could have been expended.

### WEST VIRGINIA

GEO. W. PETERKIN, D.D., LL.D., Bishop  
WM. L. GRAVATT, Bp. Coadj.

Meeting of the Wheeling Local Assembly of the Brotherhood of St. Andrew

THE WHEELING Local Assembly of the Brotherhood of St. Andrew met at St. Luke's Church, Wheeling (the Rev. Jacob Brittingham, rector), on February 19th. The speaker at the Brotherhood service in the church was the Rev. W. A. Stimson of Bellaire, Ohio. The subject of the address was "St. Andrew's Work," and the men and boys of the assembly were shown how St. Andrew's example could be followed under modern conditions of life. At the business meeting the following officers for the year were elected: Robert Lee Boyd, president; T. C. Nicholson, vice-president; Rodney R. S. Crawford, secretary; C. W. Dickens, treasurer; the Rev. Jacob Brittingham, chaplain.

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